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# The Nature of Black Cultural Reality

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Santa Barbara

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Dedicated to my wife,  
Obiageli Theoma Anyanwu

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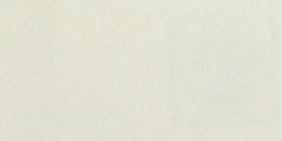
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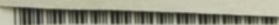
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## OBSERVATION

No matter how much interest the Western experts and specialists have in Black culture, how much they esteem Black art and music, and the degree of their enthusiasm in research into Black culture; they do not believe and think that the Black people and their cultural heritage are worthy of the scrupulous attention which they reserved for the study of their own culture. Personal experience in the meetings of the African Studies Association, The American Anthropological Association; "scholarly" monographs, essays and text books on the Black culture published in the West, show that the Western experts and specialists do not want the knowledge of the Black culture but information; not teachers but informers. Convinced that they have the monopoly of knowledge and truth, that their scientific theories (the concepts and theories suggested by and developed in the Western culture) accomodate the trust-worthy knowledge of reality; they feel that there are only One God, One Thought, One Idea, One Civilization: the Western. If the Black culture exists, they feel, the Black people must submit their rationales and justify its existence by using "the approved methods of science". With their evangelical sense of logic and a sustained ingenuity of falsehood, the Western experts hold or believe that what they do not know is not knowledge.

The crowds, ignorant of the ideas of science conclude that science is true after they have seen machines and mechanical products. Galileo, Descartes, Newton, etc. influenced only a few minority (an esoteric minority) who had special devotion to thought. From the ideas of those thinkers, the crowds can never draw conclusions. Even the half-informed experts and specialists of facts or intellectual crowds, do not realize that the Western scientific culture has no theory of preception or knowledge. What conscious knowledge or



understanding has the Western science of God, man, world, nature, etc.? But the Western experts and specialists had faith in the power of their consciousness or reason to grasp reality: God, man, nature matter, etc. The mathematico-experimental method of natural science, the reasonableness and the truth of number were the bases on which that faith was established. But that faith was false.

However, the crowds (both the half-informed experts and masses of people) believe that the Western experts and specialists have the monopoly on truth and knowledge because the Western nations are scientific, technological and industrialized. Therefore, any criticism and challenge of basic principles of the Western understanding, of "the approved methods of science", of the concepts and theories developed in the Western culture, of the Western interpretation of the Black culture, etc. signify, for the Western experts, a violation of the sacred church of Reason: the Western Reason. Instead of paying attention to the problem of epistemology, of examining their assumptions, ideas, theories, etc., the Western experts and specialists invoke their superiority in the face of their ignorance and falsehood as if the quantitative superiority of material power and force constitutes the criterion of knowledge, truth, culture, selfhood and justice. The Western science of matter and machine is not the Black culture. The science of matter or of pure dynamics, an authentic product of the Western culture, has universal validity because, under similar conditions, material things behave alike. As a result, the laws of material science are not the property of any nation though their products or results -- the megaton of power -- are national property.

But there is no World Culture: world religion, world philosophy, world art, world principles of association, world music, etc.; but particular cultures of particular peoples and races. Most Western experts and specialists believe that the whole world is the enlarged copy of the Western world. "Who are you to challenge the methods of American experts?", an American Professor of Comparative Politics questioned me



angrily while I was his student. "I did not know that philosophy, too, has become nationalized," another American Professor cynically remarked on hearing about African Philosophy. "Is the Black cultural reality different from that of the West?" another expert asked upon hearing the theme of this work. The Western experts and specialists feel comfortable in their narrow trenches of specialization and superficially esteem the Black culture as mere folktale, folklore, etc. Whenever they are called upon to reflect on their accumulated rubbish, on the innumerable and meaningless facts accumulated daily with "the approved methods of science"; when they are called upon to justify how and to what extent they know what they claim to know, to justify the concepts and theories with which they interpret the Black cultural experience; they become angry because they have nothing to offer but intellectual confusion and deception.

Most Black elites belong to the same predicament. Of all the ideas which they hold, which ones are their own and why do they hold them? They hold such ideas because the Western experts and specialists entertain them, and the ideas are "scientific". In the name of methodology and science, the Western experts and specialists elevate falsehood over truth, destroy genius, culture, imagination, thought and sympathy.

By virtue of the Western cultural premise, the basic principles of the Western understanding, the concepts and theories in terms of which the Western people approach the Other: God, man, nature, social phenomena, etc., and the nature of reality in the Western culture; the Western experts and specialists do not know and can never know the Black culture and the psychology of the Black people. Without a complete change of the Western beliefs, assumptions, concepts, theories, etc. about God, man, nature, life, society, etc., the Western experts can never understand the Black cultural experience. Uneducated experts and specialists, in the name of scientific research, have merely reduced the Black cultural data to the concepts and theories developed in the



Western culture without realizing that the identity of words in both cultures do not suggest an identity of meaning. The results of their research are meaningless because they do not cast light into the nature of Black cultural experience. Consequently, the published rationalism of such experts have no validity except on paper because such knowledge (enlightened rationalism) distorts the Black cultural reality. Those experts may possess facts, allowed that they recognize relevant and irrelevant facts, but not knowledge. Knowledge does not mean the accumulation, observation and documentation of facts as the intellectual crowds and scientific mercenaries believe. The criteria of scholarly works or of intellectual works that deserve recognition are training in methodology, precise formulation of problems, the use of precise problem-solving methods to solve or dissolve them, the accumulation and documentation of facts, statistics, etc. But of knowledge, truth and reality, there are no words. The accumulated, documented and quantified facts raise up the question of knowledge, meaning, significance and value though science --materialistic science -- pays no attention to the problem of value. Knowledge is a complicated act of judgment not a recitation of facts. Consequently, it requires concepts, theories, etc. With what concepts and theories, therefore do the mandarins interpret the Black cultural data?

The experts cannot re-arrange the Black cultural data, that is, interpret such data with the arbitrary hypothesis or standard of science because the Black culture does not rest on such a standard. They cannot interpret them with the concepts and theories developed in the Western culture because the Black culture does not rest on the premise of the Western culture. An appeal to science is deceptive because scientific knowledge in the Western sense of science is impersonal hence cannot interpret the immediate and personal experience of Black culture. Therefore, without the knowledge of the Black cultural premise, concepts and theories in terms of which the Black people interpret their activities, the world-view of that culture, the



experts have no critical apparatus with which to pass judgement on Black cultural expressions or the standard to fit the observed data. Since every observation is relative to the observer's view-point, no expert and specialist, whether the Western nor the Black, can be in a good position to interpret and intelligently offer any criticism of the Black culture unless there is a preliminary acquaintance with the Black cultural premise or general stand-point.

In the name of academic scholarship and after the abdication of thought and imagination, the Western experts and specialists distribute questionnaire to Black people in every situation as "the approved method" of knowledge and truth. This method is approved because the need for thought and reflection does not exist in materialistic education. The needs of industrialism and commercialism gave rise to empirical research, empirical data, statistics, etc. as the methods of acquiring useful information to make business decisions so that with more profits made, more money may be devoted to research, that is, to the accumulation of more information. This form of research (applied research) gave rise to mercenary scientists, specialists of facts and public opinion, who pay no attention to the problem of knowledge, truth, life, selfhood and culture. Materialistic training is a conspiracy against anything that does not meet with factual status. Following this demoralizing trend of instruction, the Western experts and the Black elites whom they specialized, hence deformed and dismembered, want to establish the truth, the knowledge, concepts, theories, etc. of Black culture through questionnaire. This trend of affair is not solely a mark of intellectual dishonesty but of low vitality. The method of material science can never be applied to the study of Black culture. Besides, Plato, Aristotle, Descartes, Spinoza, Kant, etc. did not distribute questionnaire to some or all the Western crowds before they offered reflections on Western culture. Since the Western people no longer believe in philosophers having previously rejected God (personal God), prophets, priests, etc.; they now believe in journalists --experts and specialists of facts and opinions.



The Black culture stems from an experience and a world beyond the horizon of the Western mind. It springs from a climate of which the Western people have no experience. Consequently, they are spiritually and intellectually disqualified in interpreting it. The spiritually, intellectually and morally lamed, intellectual crowds proclaim that the Black culture and people are too different and diverse hence no "general" statement -- "sweeping generalizations"-- should be made. They even assert that the Black culture has changed as if this were a profound wisdom foreign to the nature of reality. Consequently, they demand that one must be "specific", "concrete", "clear-cut", etc. Why do they establish these criteria as the nature of knowledge and truth? An Age with little faith produces little men with little ideas.

1. Materialistic education, void of imagination and thought, insight and foresight, has equated facts with knowledge. Since the eyes reign supreme and the eyes can only see particular things, the experts only see particular cultural expressions of particular Black groups.
2. Since the specialists and experts are trained in particular things, their narrow minds and particular views cannot grasp the unity of Black cultural expressions and of the Black people.
3. Business intelligence demands specific, concrete and clear-cut facts. But, in reality of life, history and culture, all facts are facts in the world hence do not conform to the rational devices of the mechanistic intellectuals.
4. The rationalists have no historical and psychological background to their mechanistic thought. The facts of rationalists have no historical and psychological implications because they are pure abstractions. As a result, the rationalists do not think but calculate, weigh and measure. Consequently, they do not see how unity exists among



the cultural expressions of the Black people. They want solely those facts in space and time which can be calculated, measured and expressed in number. Thus, research into Black culture follows the quantitative method; statistics, the documentation of the numbers, ages, sexes, professions of the people interviewed; their incomes, the population of the community, etc. All these are computerized and confidently taken as the criteria of cultural knowledge. Without the destruction of these modes of intellectual deceptions and devices, the Black people and their culture will always be held in contempt by the Western experts.

The fact that the Ph.D.'s, the Doctors of Philosophy, cannot grasp ideas and principles show the superficiality and mediocrity of modern education. The masses of people may be excused if they do not grasp ideas and principles. But for those who claim to be educated, the inability to grasp ideas and principles constitutes a mark of mediocrity. These "modern barbarians" as Jose Ortega y Gasset called them, represent the highest level of knowledge yet the most perfect form of ignorance. "Do not be general; be particular". But there is no science of the particular. All ideas are general by nature. Every judgement synthesizes or captures the particular and the general. Thus, those who suppose that a "general" thought constitutes an independent field which nobody must enter are uneducated. The Western experts are transposing their scepticism to the Black culture. In trying to be "specific", "particular" and "clear-cut"; reality and life, knowledge and truth slip away from the rationalists.

If an individual or a particular form of process or identity cannot be attributed to another, and since all individuals are unique and different, then science is impossible. The half-informed intellectual crowds do not even realize that their doubts are not about Black culture but on the power of reason to grasp reality. Scepticism in science stems from the method of scientific inquiry not a character of Black culture.



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Woe on those who spread it to human life and culture! Scepticism, a spiritual and vital cancers, destroys the general beliefs, the feelings and emotions of the ideals, the source of sacredness and power, the bases of cultural and vital expressions. Scepticism in the Western culture is the despair of reason. Due to the triumph of analysis which eventually embarrasses the rationalists, reason doubts on its own foundation and destroys itself. The Western sceptists insist on one hand that they want to know the Black people and culture but, with their dissolvent and destructive analysis, established scepticism as the foundation of truth. In the face of reality with its diversity, rationalism is helpless and impotent. The scepticism of the Western mind does not only threaten to destroy the Black culture which is essentially religious but the feelings and emotions of the ideals necessary for unity among the Black people.

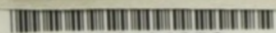
All experts and specialists in Black culture and affairs are absolutely prohibited from passing judgements, commenting on and teaching Black cultural experience until they satisfactorily answer the following questions:

1. Who are the Black people?
2. What does experience mean in the Black culture?
3. What is the nature of Black cultural reality?
4. What is the Black cultural theory of preception?
5. What is the nature of the Black cultural universe?
6. What are the concepts, theories and norms in terms of which the Black people interpret their activities?
7. What method must the mind follow in order to arrive at the valid knowledge of Black cultural reality?
8. What is the nature of the Black cultural space and time, and how do space and time influence the Black cultural activities?
9. What is the nature of the Black religious experience as an experience of Reality?

## 10. What is the Black cultural view of history?

Without the knowledge of the answers to these questions, all experts and specialists who continue to teach and comment on Black cultural experience and affairs may do so, not as the knowledge and truth about the Black people and cultural but as propaganda.





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## INTRODUCTION

On the eve of storm appears the albatross. The storm has been building up gradually for many years and, with the appearance of the albatross, its arrival is certain. And like a river which has burst its dams, the storm will sweep away all the accumulated rubbish that has before impaired the vision of the Black cultural reality. No expert or specialist, whether a Western or Black, has ever reflected on the nature of Black cultural reality. The oppositions which I encountered during this inquiry from the experts and specialist, clearly convinced me further that my questions were valid.

Without the understanding of the general standpoint from which this book is written, the questions asked and how this work is formulated, the reader would not know the profound nature of this inquiry. Why did the Western man invent the steam engine and not the African? What is the psychological condition of that culture which gave rise to the phenomenon of machine? These constitute the essential reasons why I embarked on the study of the Western culture. Instinctively, I knew that the study of engineer would not answer those questions. Consequently, I studied the Western philosophy, the philosophy of science, the philosophy of history and the Christian theology. Nothing explains the character of a people more than their religious belief, philosophy, artistic form and history. Why did the Western man invent the steam engine and not the African? Within the course of my studies of the Western culture, the question acquired deeper character. Why did the Western man invent the steam engine but no religion with enduring ethical and moral codes? Christianity is an Asiatic influence on the Western culture and not the original inspiration



of the West. What is, therefore, the religion of the West? If I knew the beliefs governing the activities and behaviour of the Western people, the beliefs which shape their minds and mould their temper, then the answers to my questions could be answered. The same applies to the Black people and to all peoples in all cultures. Consequently, I called myself a student of Comparative Ethnic Psychology and not an expert or a specialist of a particular branch of science or art. Since I have a historical and a psychological background to my thought, since the object of my study is life, the experts and specialists express anger because I do not respect the academic boundaries, their methodology and their narrow fields of specialization which I hold in contempt.

Often times I have wished that my mind were free from deep and disturbing questions which have elevated me beyond the boundary of personal safety and comfort. Curiosity and imagination seemed to have overpowered me and implanted provocative questions which I have no choice but to wrestle against even at the cost of humiliation. The spirit of questioning stands out as the most remarkable character of my youth.

At the age of seventeen, I had an Irish Professor, a priest, who taught me that the sum of the angles of a triangle was  $180^\circ$ . That statement was puzzling to me. Why was the sum of the angles precisely  $180^\circ$  and not more or less? Why was it not  $179^\circ$  or  $181^\circ$ ? To my dismay, the professor rebuked me from asking such questions which he attributed to lack of seriousness. He recommended that I memorize the rules of that geometrical proposition, a recommendation which was absolutely useless for my ambition. He responded by throwing me out of his class which, for me, was not a loss. To be a good man, courses in algebra, geometry and mathematics which he taught were irrelevant. The incident hardened my mind, reinforced the intensity of my questioning attitude and made me independent of any professor but the one who inspired me and aroused my enthusiasm for learning.

I have never seen a triangle and could not conceive how the angles were measured. However, with time and reflection, I found out that material things have



certain aspects which do not lend themselves to the external senses. The inwardness of material things, for example, does not lend itself to the eyes. In the realm of thought, however, there are also depth and height. But there was no obligation and I could not conceive of any, why the sum of the angles of a triangle should be solely  $180^\circ$ ; not more and not less. Satisfied that I was right, the artificial nature of geometry became obvious hence diminished my interest.

As a student for the priesthood, the scholastic philosophers of the "Middle Age" in Europe did not only offer what they called a rational proof of God's existence but used philosophical arguments to justify the decrees of Rome. But whether they were Saints or good religious men, their proofs of God were not convincing. While I doubted such proofs, it was not proper to challenge openly the "holy inspirations" of the Scholastics for that would make one, before the officials of the Seminary, an unworthy candidate. Philosophy was used by the Scholastics to justify what the Catholic Church defined as truth. This was a genuine attitude except that the ecclesiastical authorities looked upon the vital beliefs of my own culture with contempt and scorn. Having been secretly initiated during my youth into the community, I could not conclude in a good conscience that my conduct was sinful. It seemed to me that all the courses, from geometry to philosophy, were dogmas and I, a heretic. Realizing that personal growth was for me, absent within the "four walls" of the Seminary, I retraced my foot-steps.

Do not suppose that only the Church and its preists exhibit the spirit of dogmatism and intolerance. The State and its professors also pretend that they have the monopoly of truth. From the study of the Western history, I discovered that anarchy has been a customary phenomenon since the collapse of the Roman Empire. No Western man or woman, except the few morally and intellectually independent ones, would acknowledge the above truth. Since only a few Western professors would dare to utter such a truth, the majority of the Western experts look upon my statements with horror and wonder who taught me such things. And one



expert thought my "ideas" and style were "rude". Examine the names conferred on the anarchists to better understand the history of the West. In the "Middle Ages", the anarchists were called heretics. During the time of Luther, they were baptized peasants and anabaptists and slaughtered en masse. During the reign of Louis XIV, they were named the Jacobins, the Sansculottes; and no intelligent historian would forget St. Bartholomew's massacre. When Rome no longer commanded in Europe, when the Church became a secondary affair, political dictatorship arose. Since the 19th Century, for example, the anarchist groups have increasingly multiplied: the communists and fascists, the socialists and capitalists; the radicals; leftists and rightists; etc. The anarchy of the State was termed "legal", "supremacy", "balance of power", etc. Individual anarchy was termed "legitimate". All these lead to one question: Is the West which claims to be governed by Reason reasonable?

I have alluded earlier to a professor of "Comparative Politics" who angrily asked why I must question the "methods of American experts". My understanding of science was that all facts must be critically examined and that only those facts which passed the test of reason could be admitted as logically, valid facts. To my dismay, however, the "Church of Reason" forbade any criticism of its dogmas and decreed that whatever was a fact was unquestionably true. The rationalists look upon politics as an independent phenomenon outside the context of the religion, sociology, psychology and history of a people. How could one compare the politics of the United States, for example, with that of Equatorial Guinea that was awarded Independence by Spain in 1970 after over four hundred years under colonial rule? The professor in question, however, did compare both nations but ignored the history, the culture, the sociology and psychology of both nations. He singled out the economy -- the income per capita -- as a common standard for comparing them. Of course, statistics showed that the income per capita in the United States was greater in percentage.



"What do the statistical facts mean in terms of reality?", I asked the professor. He, in return, asked me to "clarify" my question. I indicated that the statistical facts did not imply that the average American was richer than the average Equatorial Guinean. An average man does not exist in reality. Again, the essential thing was not the quantity of money possessed by the "average" man but the goods he could purchase with it. In speaking about the average man, he did not in reality show who had and who had no money. If I went to the streets in both countries, I might not find the individuals who possessed the average percentage of average wealth. Allowed that the average individual existed who possessed the average percentage of money per capita; he could be paying exorbitant tax, telephone, gas and medical bills, etc. with the result that he could not enjoy the leisure and comfort, the heaven-on-earth, promised by the god of materialism. The average Equatorial Guinean might have his own farm where he grew his food, crops, hunt games, etc. As a result, his economic activities did not enter into the national economic equation. There was no doubt, however, that the professor divided the money earned in each country, the "Wealth of Nation" between certain numbers of people. Pure reason awarded all the people, even the poor equal amounts of money in theory and levelled all people. Rational economics, by dealing with abstract people and transposing abstractions to the real conditions of human beings; sacrifices ethics, morals, the feelings of sympathy, the immediate and personal problems of people, etc. to rationalism. "Who are you to question the methods of American experts?", he asked. "I am a savage," I responded. For the Western experts and specialists, the Africans are savages. Being the most African of all Africans hence the most savage of all savages, I decided to live and act accordingly. When the Western experts saw the savage which has been hunting their minds became incarnate in me, they became fearful because they could not reasonably justify their Reason.

I thought that the examination of the assumptions, methods, theories, etc. of science constitute an



essential character of scientific knowledge. It appeared, however, that the era of discussion, truth, knowledge and wisdom had ended unless the falsehood, euphemistically baptized the approved method of science, was cleared away. The dogmatism and intolerance exhibited by the Western experts, the Blacks are not excluded, are impediments to the existence of possibilities, diversity and genuine progress. More and more numbers of people receive instructions and badges of academic efficiency for having fulfilled certain requirements. The statistics of such instructed and specialized brains has been confidently taken as the proof of the advance of knowledge and civilization. But the education of mind and character, genuine knowledge of human conditions and relationships, etc. do not exist; not because such goals have been tired and resulted in a failure but because the modern materialistic education does not aim at them.

The Church was considered as an impediment to scientific inquiry, that is, to the triumph of reason. Just as the Christians and Muslims cling to their Bibles and Korans respectively as the revealed Truth; the experts and specialists cling to their methodology as the sole route to true knowledge. Whether one group is justified by faith in the Bible and another by reason in methodology, the spirit of intolerance exists among both. One might condone the passionate belief of religious people in the Bible or the Koran because religion defies conscious understanding and the believers could be right. But nobody could condone the mere appeal to methodology as the criterion of the knowledge of reality hence beyond question. It could be that the priests and the professors wanted to "convert" and "pervert" the savage so that he could further the cause of dogmatism and intolerance through a passionate appeal to the Bible, the Koran and methodology of science. On the contrary, they discovered that I became a heretic and a rebel because they could not understand the spirit of the culture that moulded and shaped my temper.

In the field of scientific knowledge, I do not want to be led like a sheep to a pasture chosen for me. I do not want to memorize rules, manipulate



equations and arrive at the desired results, worship experts and specialists; but be placed in a position where I will discover the truth for myself. Consequently, I pay more attention to the assumptions and ideas of science than the pronouncements of experts and specialists with the purpose of understanding how they know what they claim to know. Through this way, I can intelligently criticize their works, know whether they are correct or wrong, see things from their depth and height not on the surface. Of course, the professors who could not inspire me and those whom specialization have deprived the ability to face life and the world as a whole become angry at their own inadequacy. When they cannot reduce the whole to the narrow trench of specialization, they fear knowledge on one hand and attempt to ignore it on the other. But by challenging the basic principles of the Western understanding, its concepts and methods, the half-informed experts and specialists feel threatened.

Convinced that history reveals the passions, feelings, emotions, desires, etc. of a people; that philosophy, religion and artistic forms open the door to the unconscious world of a people, that these will explain the principles governing their institutions, I found both joy and despair in learning. Every event in history is, to me a symbol. It must be dissolved in the background of the religious belief of a people to see what is symbolized. Thus, within the background of the Western religion, the phenomenon of machine was understood. The study of the Western culture revealed that the Western man possessed certain mythologies; Zeus, Jupiter, etc. But all these gods have perished in Europe and left no shrine and no worshipper. Why did the gods perish? Does it mean that the modern Western people have become "new" people without inheriting certain qualities in the past? But in biology, in genetics, children are said to have inherited certain qualities from their parents. Are peoples not products of the past? In spite of the mutation of time, is there nothing enduring by which a people can be described



or identified? Though these questions were addressed to the Western people and culture, my mind was at the same time focused on the Black people and culture. Reality lends itself to thought and reflection within the context of cultural activities. History can never avoid general statements because it looks on people as an organic whole. The cultural, historical and psychological unity of the Western people is undoubtable in spite of the mutation of time, diversity and differences in space. But history does not deal with dates and places essentially which are only pegs on the stream of time. Within the context of the Black cultural reality, in spite of differences of time and place, the unity of the Black people cannot be denied. This will be explained when we come to the examination of the nature of historical knowledge.

By asking why the Western man invented the steam engine but not the African, I do not refer to the technique but to the psychology of machine, with the desire to know the psychic differences between the Western and Black cultures. How did the idea of machine arise in the European culture? What are the European mode of consciousness, world-view and reality? What is the function of religion in the Western culture? These questions are also applicable to the Black people. Surely these questions do not refer to a material fact at the public gaze of experts and specialists, not a fact that can be measured and quantified and to a reality that fits to the methodology of the rationalists. Yet, the uneducated experts and specialists decree that facts and only facts (what can be seen with the eyes, measured and quantified) should be the item of consciousness. As a result, the history of the Western philosophy was a failure because it was not founded on life and history but on abstract entities which were anti-personal and anti-historical. What has the West contributed to humanity? They are bad education, militarism, the Graeco-Roman creed of individualism, the scientific organization of force for conquest, the perfection of the tools of



warfare and rational theology. The examination of the Black cultural reality can never be satisfactory without equally examining the Western mind, not only due to the influence of the West on the Black people but because the Western mind has been the interpreter of the Black people and their culture. Consequently, the examination of the nature of the Western beliefs and the structure of the Western mind is essential to the understanding of the Black cultural reality. I wrote a lengthy essay on The Magical Power of Words in African Culture, an essay in which I examined the Western modes of thought, that is, the methods and norms of material sciences coupled with the philosophical creed of Nominalism which was the foundation of semantics and thus concluded that the modes of Western knowledge are not suitable tools for the understanding of African culture. Then I proceeded to examine the meaning of language in African culture. And, by African people, I did not refer to skin pigmentation, to human anatomies, but the form of African consciousness and the African psychic world. I arrived at these philosophical principles through the examination of the nature of experience in Black culture, its artistic forms, philosophy and religions. The identity I emphasized is not only philosophical but historically and socially valid. The essay was evaluated by social scientists who believed that I should have incorporated "some basic theories of language and thought, including those of linguistic and cultural relativism." Another wrote: "Who is 'the African' discussed in this paper? The whole paper sounds very apologetic and romantic. If the African in the paper were an existing human being, perhaps the author could have achieved what he thought he set out to do. There are a few good works on various Africans (different societies and cultures) which seriously discuss the problems of thought patterns and perceptions, cosmology, religion, philosophy, language structure and meaning, etc. Some of these books could have helped the author to identify the Africans he wanted to write about. It should be remembered that Africa covers that area between the shores of



the Mediterranean sea and the Cape of Good Hope.

"Evans, Pritchard, Rattary, Willie Abraham, J.B. Danquah, Darryl Ford -- these are few of the authors whose books and readers could have stimulated the author to state his problem, present data (observations, offer his hypothesis or theoretical framework and present analysis..."

The essay, The Magical Power of Words in African Culture, was evaluated on these criteria:

1. Originality.
2. Logical rigour.
3. Clarity and conciseness of writing style.
4. Theoretical significance.
5. Mathematical precision.
6. Replicability of research techniques.
7. Coverage of significant existing literature.
8. Applicability to policy formulation.
9. Explicitness of value position.
10. Interdisciplinary significance.

These standards, supposedly, are the criteria of scholarship set up by experts and specialists, that is, the Western criteria of scholarship. The essay was evaluated by two African experts and specialists in social science on the standard laid down for them by a Western expert. One of the two African experts indicated that I ought to have incorporated some basic theories of language and thought. But whose theories of language and thought did he refer to? Undoubtedly he referred to the Western scholars. But have such theories of language and thought universal validity and application outside the context of Western philosophy and belief about reality? Have the so-called laws of reason in the West universal validity in all cultures or do they arise solely from the structure of Indo-European language? The Black experts and specialists have memorized scientific slogans but have not examined the inner logic of those slogans to see if they apply to their own reality which, alas, they do not even know.

I could not appeal to cultural relativism which, I believe, the African expert did not even know its philosophic implication. It is a dangerous thing to apply uncritically a concept developed in one



field of science to another. If everything is relative, it will be impossible to order the innumerable facts which the experts on African culture exhume daily. Relativism, in the philosophy of Galileo and Newton, meant a failure of knowledge. The empirical conclusions which one arrives at concerning movement, location and duration were, according to Galileo and Newton relative to absolute space, time and movement. In the case of Einstein, with the elimination of the absolute space, time and motion, the observer, from his place, grasps a relative reality. Since, however, the relative reality constitutes the sole reality there existent, that reality is true and absolute. In Einstein's philosophy of nature, relativism meant absolutism. Galileo and Newton showed in their philosophy of nature that the reality of space, time and motion cannot be known because it was absolute. Consequently, the knowledge offered by their systems of philosophy was relative. On the contrary, the knowledge which the system of Einstein's philosophy offered was absolute while reality was relative. What, therefore, does the African expert in social science mean by the incorporation of cultural relativism to the magical power of words in African culture? Does he mean that the meaning of language in African culture should be examined in terms of the philosophy of Galileo and Newton, or in terms of Einstein's philosophy of nature or in terms of African philosophy?

The second African expert spoke about different African cultures and societies. Does diversity destroy unity in principle? Have the different African cultures and societies nothing in common? If space and time on which the visual distinctions lie are not fundamental but events, have we not attained a unity in principle? Given the same principle or belief as a cause, could not diversity of effects arise? Could the differences among African societies not still imply common principles? Not all facts are observed with eyes. There are observed facts in principle and some that are indirectly observed. The authors he referred me to might have certain merits in their work but none of them aimed



at a philosophical synthesis of their studies. I believe that the African mode of thought, perception, consciousness and judgement are so alien to the West that the Western experts and specialists, with their modes of thought, cannot write African philosophy with a high degree of exactness. The African elites who ought to have studied their own philosophy are in a worse position than their Western colleagues. The African elites who have uncritically consumed and swallowed the slogans of materialistic world-view, life and orientation are not only ignorant of the principles of science but have lost all mental ability for exploring the nature of their own world-view.

Examine the standards on which my ideas are evaluated.

1. Originality: What is the source of original thought? Is it the enumeration of empirical facts contingent and ephemeral, observed separately and successively? Does original thought mean the appeal to academic methodology which already negates possibilities, the spirit of inquiry and standardizes all minds? Is a genius the product of pre-established mode of thought or one who delves into the dark region of the world and brings something new, someone who asks different questions and sees things in a different light? In what language will the possessor of original thought express himself? Will he be heard by the scientific plebians who reduce great minds to formulae? Who is the audience of the original thinker? Does the audience possess the capacity of understanding an original thought? The naive materialists equate originality with the rearrangement of material facts on the basis of their unphilosophical methodology.
2. Logical rigour: I suppose that what is meant is a systematic thought according to the principle of causality. Such a rigorous and logical thought can only be attained in material sciences, in the science of dynamics,



whose concepts are postulated and defined, not given. In this artificial situation of mathematics, a rigorous or logical deduction is possible. Does the African language and the reality of the Black people fit into the requirements of the science of dynamics? Must we forgo the complexity of the vital principles of culture and of life in pursuit of the simplicity of rationalism? Must we sacrifice the convictions of a people to intellectual veracity? Must we equate the lifeless abstractions attained through a logical and rigorous deduction to the living beliefs of the African culture?

.. Clarity and Conciseness of writing style: A philosophical treatise, unlike a scientific treatise with its own scientifically formulated languages, is more lengthy than the scientific treatise. The style of writing in both fields is different. If the experts and specialists misunderstood the nature of the subject-matter I was dealing with, hence the mode of approach, how could they understand the style of my writing? Neither Kant nor Nietzsche, for example, was "clear" to the majority of experts and specialists. It is evident however, that anybody who races and skims over my writings, anybody who worships factualism and statistics, will find the style and quality of my work obscure. How could it be supposed anyway that I intentionally wrote in an obscure manner? Does it mean that I want to hide my ideas or that I have no cause to plead for? On the profound question of philosophy, religion, mythology, etc. one can never expect the same clarity attained in the artificial situation of pure reason. The obscurity could depend on the nature of the profound and complex subject-matter. Even when a writer strives to be clear in spite of the ambiguity of words, there are still a majority of people who have no mental capacity to grasp deep thoughts.



4. Theoretical Significance: The theoretical significance of the paper in question depended on the African mode of judgement as opposed to the West. But the academic mobs are not interested in the ideas which do not conform with their pre-established norms. Knowledge is not a matter-of-fact but a complicated act of judgement. It is through the critique of the faculties of understanding that we can understand the theoretical significance of the African language as opposed to nominalism, the philosophical basis of semantics.
5. Mathematical precision: This is completely absurd and stupid as far as the topic of the paper was concerned. That the experts and specialists failed to realize it indicated their mental ineffectiveness.
6. Replicability of research technique: It happens that knowledge does not mean the acquisition of skill and the mastering of technique but the possession of ideas and principles coupled with the power of making correct decisions and of vision. I would not have gone to the computer to quantify the magical power of language in African culture. Since language touches on the world beyond language and which cannot be adequately expressed by language, I wonder how the computer could have told me what I feel by the terms ancestor, spirit, freedom, love, etc.
7. Coverage of Significant existing literature: There are no such significant literatures. And if I am allowed to pursue my originality, any appeal to existing literature is of no importance. I do not appeal to the published rationality of the experts and specialists on African culture in support of my ideas.
8. Applicability to policy formulation: What policy does it mean; economic, political, military, educational, religious, etc? I am not a scientific mercenary providing information and data for special interests



nor is my mind controlled by such interests. My work is general in character and, as an undirected "research", it embodies more discoveries than directed research works. On account of the general nature of my work, it will provide more principles relevant to personal and public values. The reward for my work is not economic but the feeling of personal and spiritual satisfaction.

9. Explicitness of value position: My ideas are bad for the economy inasmuch as I do not praise the vices that make material power and profit possible but leads for the triumph of spirit, truth, individual worth, honesty, freedom.
10. Interdisciplinary significance: The mechanistic intellectuals, the average minds and half-informed specialists are intellectually dishonest. Having fragmented the whole body of knowledge, the whole life and the whole world-view into useless and meaningless parts, having destroyed the inner unity of knowledge and synthesis, they call for interdisciplinary relations as a matter of academic program. What is the interdisciplinary significance between Darwinism and theology or between religious department and political science and economics? The materialists have decreed that religion should not enter their political, economic and scientific activities. Now, what interdisciplinary significance has the so-called law of supply and demand with other vital expressions? Having decreed that nobody should be "general" but "particular", "clear-cut", "concrete", the materialists now turn around to ask for the interdisciplinary significance of "particular fields".

I do not write with an eye on my colleagues and another on the public but pursue questions passionately and with clear-headedness. My eyes are not attuned to number, statistics, figures, formulae and things in space. I want to grasp human life in the realm of time,



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form, history. From this depth, therefore, I set up an inquiry into the nature of the Black culture. Why have the Black people and culture been misunderstood? What is the character of the Black elites and what educational spirit produced them? What are the forms of the Western beliefs and activities? These questions shall now be examined.



## Chapter One

### THE FAILURE OF THE BLACK ELITES

In the understanding of the Black people (I will justify why I speak about the Black people instead of an ethnic group in Africa, or a particular Black African country, or all Black African countries, or Black Americans or the Black people in South America) one cannot ignore the supreme importance of history which already embodies psychology. One can ignore physiology, chemistry and physics for the same purpose. History is the mortal enemy of philosophy and religion, that is of human desires, wishes and expectations. History is indifferent to our illusions. Its judgement is not only general in tone, it has a universal validity and application within the group of people on whom it pronounces its verdict and indictment. History knows no individual but a people as a living organism moulded by the past. No member of a cultural or ethnic group can escape from the verdict of history. In reference to the Asians and the Europeans, the Black people constitute one racial, ethnic and cultural group. It is immaterial whether some Black people live in Africa, some in North and South America and some elsewhere on the planet earth. They cannot claim any immunity from the verdict of history.

The mission of history is the understanding of human life, that is the spirit, character, the ideas, feelings, emotions, passions, etc. of a people. Of course, everything in the world has its history. Within the drama of history, I bring the Black elites under trial before the tribunal court of their destiny. Since a people cannot be separated from their thinkers and from those who belong to the governing parts of the community, all the Black people on earth are under



trial. The imagination of the Black people will not fully grasp the significance of this historic trial until some future time. But the god of history, fate or destiny, deals fatal blows on a people and, under its power, a people will eventually prostrate. The nature and laws of that destiny lie in the constitution of the mind of a people.

What is the Black cultural reality or rather reality for the Black people? What is the destiny of the Black people? What are the constitution of their mind, spirit, their relationship with God, Nature, and the World? Have the Black elites asked themselves these questions and reflected on their modes of life? In order to understand a people, study those beliefs which they take for granted or which they regard as self-evident. In the natural and spiritual environment of the Black people, perhaps the above questions should not be raised inasmuch as there is no break-down of order and harmony which faith established. But can those questions be avoided today? Why have such questions become absolutely necessary and urgent? What factors, in the historical situation of the Black people, gave birth to those questions? In what spiritual and material environment do the Black people live?

I do not have to travel around the whole world in a jet plane, looking at every family, village, town city and country; every farm, factory, industry; every school, college, university; every restaurant, hospital, market, etc. on the pretension that I am gathering empirical data, or on a "field-work" or observing the Black people as a proof of the validity of my ideas. According to Lippmann, we cannot gain omniscience "by counting all the leaves on all the trees". The scientific plebians have been deluded by their belief that any research must necessarily be empirical which implies the "collection of data", "the replicability of research techniques", "the quantification of data", computer and the submission of results in figures, statistics, formulae, etc. As I indicated earlier, I find the published rationalism of the experts and specialists disgusting. If one is dealing with material things, the quantitative modes of expression are



allowed because those modes are meant to handle material things. In dealing with the reality of the Black people, I will not offend against the logic proper for its investigation and understanding and uncritically submit to the methods and norms developed in material sciences.

The clue to the proper method I will employ is the nature of the subject-matter, the nature of the values the subject-matter embodies and the nature of normative theory which the reality under inquiry establishes. It is equally irrelevant to forward questionnaires to all Black people on earth, count the differences of opinion, play tricks with the figures and publish results based on those figures without knowing what the figures prove, the psychological state of those who responded, etc. The journalists may fly around the globe, send out questionnaires, hunt for information and, as good journalists, they must report nothing but facts and should neither delve into principles nor add anything to the collected information. Only the thoughtless individuals will believe in this form of journalistic knowledge. It is either a sign of ignorance or of deceit or even both for anybody to claim that he is reporting facts and nothing but facts. I will elaborate on this point later. But be it known that there is no language to report a pure fact. In the face of a pure fact, one must remain dumb and never utter a word. It is a pure fact when a sheep gazes at the moon. In reporting such a fact, one is making a complicated act of judgement embracing the factual and non-factual; and the theories of light, optics physiology, etc. are inevitably linked to what one claims to be a mere report of facts. What I am emphasizing is this: In the inquiry into the nature of Black reality I will not readily submit or appeal to the concepts, principles, methods and norms of "science" because these have proved successful in certain fields and in certain cultures. I am compelled to emphasise these points because the success of an inquiry depends on how an individual begins it and how he frames his questions.

Why then, has the question about the nature of



reality arisen? Do the existing methods of inquiry enable me to investigate that reality? If so, where should those methods be directed? What is the essence of the necessity of the problem? These questions are prompted by many factors:

1. The crisis of identity among the Black people, especially among the Black elites.
2. The political and economic crises provoked by erroneous principles of association and distribution of national goods.
3. The absence of genuine principles of education to strengthen all human faculties.
4. The subjugation of the Black people militarily by the more powerful nations of the world and the desire of the Black people for self-independence.
5. The search for new religion, ideas, ideals and modes of thought to replace the creed of individualism, egoism, materialism, and warfare which the West instinctively established as the principles of association and progress.

These are some of the problems that have led to the inquiry into the nature of cultural reality for the Black people. I cannot start with facts because there are infinite facts in the world and I do not know what facts are relevant or irrelevant. By saying that some facts are relevant and some irrelevant, I am already discriminating between facts. I know that nature makes no such discrimination and that facts are indifferent to being observed or not observed by anyone. What I call facts could perhaps be facts only to my brain. Since there is no observed without an observer and since observation alters the observed, I cannot therefore jump into my inquiry and shield my errors and ignorance by appealing to the holy bible of methodology. I can only begin with the problematic condition of the Black people in the world of power-politics or, at least, the problematic situation of the Black people in history. The problematic situation will, I believe, enable me to judge what facts are relevant to my inquiry. It is useless to defend a castle from external foes when and if the foes are



within. As a result, I began the examination of the problematic situation of the Black people by first examining the intellectual and moral worth of the Black elites since they constitute the governing parts of their community.

What is one hundred per cent Black elites? It is a mass, standardized products of the Western mind intellectually and morally. The West does not as yet realize that what it abhors in the character of the Black people is largely the image of the West which the Black people portray. The West has re-discovered itself in the character of the Black people today but cannot recognize the cause of what it observes. Average men cannot produce human beings superior or equal to themselves. Great men are the products of ideals greater than themselves and those men are therefore the measures of such ideals. The already standardized average mind of the West cannot produce complete Black elites. Taken the standardized and average mind of the West as the ideal, the Black elites thus produced by that ideal are below average. Is this not one of the symptoms of the Black, identity crisis? Even when the Black elites, standing as if it were on the quick-sand, make what they term a revolutionary effort to liberate themselves from Western spirit whose nature they do not clearly understand, they sink deeper into the Western spirit due to mental and spiritual inertia and thus surrender themselves as trophies to the Western spirit. And having surrendered themselves one by one until all of them are taken prisoners, they turn against themselves in anger and each attributes their collective conquest by the West to the perfidy of the other. Is this not the symptom of the intellectual confusion reigning among the Black elites, a confusion which further demoralizes and weakens the Black people as a whole?

Let us pursue the diagnosis of this existential malady deeply in its historical context. Up till now, the Black elites and the Black people as a whole have submitted themselves religiously, politically, socially economically, intellectually, ethically and morally to the dictates of alien minds, both Asiatic and



European. They have, at the same time, complained about racism, slavery, colonialism, exploitation, imperialism; but still they make use of the tools of the power that enslave them, not for self-liberation as they openly declared but for self-surrender. I want the Black people to justify their reality, their ideas, beliefs, thought, state of consciousness and mode of knowledge if they have any. The destiny of a people rests on the constitution of their mind. What is the Black destiny? And unless the Black people know their reality, identity and destiny, fate will drag them by their throats. Let the Black people therefore justify their own beliefs and ideas and what they can teach the other members of the human race.

The decadence and the failure of the Black elites would not have constituted a problem if I had not felt the profound contradictions which they embody. The Black elites, uprooted from life, religion, philosophy and world-view that may be called theirs now develop as a mere appendage, political and economic, religious and social, philosophical and scientific, to alien systems. It has not occurred to these "children of Nature" as Huxley called the Black people or to "the undeveloped spirit still in the mere condition of nature" as Hegel described them, to reflect on themselves as a people, a collective spirit or a human race. What have they to reflect on, a nightmare? The Black people have denounced the fighting spirit of the Western people that conquered, enslaved, colonized and discriminated against them. These are historical events. The Western people might be wrong in retrospect, but they are living and acting on what they believe to be right. Rome colonized the Britons, the Gauls, the Spainards, etc. The Arabs colonized Spain just as they colonized the Black people. The Britons, the Gauls, the Spainards, etc. who were once colonized became colonizers. They did not adapt to the religion of those who vanquished them. They refused to be assimilated by alien beliefs. They did not allow the religion of the conqueror to domesticate and tame them. The same is applicable



to the Asiatic people whom the West strove to conquer, at least, since the battle of Marathon in 490 B.C. The Jews too have endured a profound historical calamity and have not only been conquered at one time but are conquerors too.

The conquest and colonization of the Black people are therefore not unusual historical phenomena or unique events. What is unique is the readiness and the degree with which they have embraced the religion of their conquerors which suggest, I fear, that if the Western nations had not been excessively greedy and cruel, they would have been the undisputed rulers of the Black people. The European nations would not have been negotiating with the Black people whom they feel that, by virtue of their power, they ought to command. That the Black people are members of the United Nations, that the Black people are even allowed to sit in the forum where the European nations examine their political, economic and military accounts, are mere accidents of historical events beyond the control of the West. The European powers did not design their forum for the Black people, at least, not in Berlin in 1885 or before World War II. It is evident that the European powers are not quite happy with the callous and tyrannical blow of history against their hope. What is the nature of the Black people that readily compels them to accept the religions of others?

The British emerged from the Roman colonialism and forged the greatest empire in history on the bases of "poetry, piracy and parliament." The collapse of the empire remains the most spectacular phenomenon in the 20th Century. Spain was a world power and, in fact, the cradle of European statesmanship. The Jews are not only holding to their own, they are not only hard-working and disciplined, they have demonstrated their ingenuity in science and suggested a world creed. Christianity and its world-view were inspired by the Jews. Let us, therefore, put slavery, colonialism and racism in the case of the Black people into parentheses and ask: If these historical facts had not occurred, what have the Black people to say about the nature of their reality,



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life, existence, character, experience and achievements. Since, however, such historical events have occurred, what have the Black people done to free themselves from the mental tyranny and servitude in which they still live playing roles and worshipping the alien creeds of comfort and leisure? What is the authentic reality of the Black people?

1. The Black people did not invent the steam-engine. It is therefore necessary to grasp the cultural background of this symbolic event to understand the kind of spiritual and psychological atmosphere suitable for the growth of a mechanical civilization.
2. No Black community was a sea-faring people and none went on voyages of discovery.
3. No Black community has conquered any other community of people beyond their continent.
4. No Black community invented the art of writing.
5. No Black community has suggested a world religion.
6. Christianity and Islamism are not the religions of the Black people but the inspirations of the Semites and Arabs who are Asians. Christianity is not the religion of the Western people. The Arabs are not African people though they live in the continent of Africa. They are invaders from Asia. Africa, properly speaking, is Black Africa.
7. The West rejected Islamism and embraced Christianity which it later disowned. The Asians rejected Christianity. The Black people embraced both creeds. What are the states of mind and the nature of Black psychology to admit of both creeds into the Black world?
  - a) The historians argue that the Black people built empires, for example, Ghana, Guinea, Mali, Songhai, etc. Were these empires solely the creations of the Black people or in conjunction with the initiatives of the Arabs? To what extent are those empires comparable to the Roman and British empires? Surely Egypt is in Africa just as the Republic of South Africa. But who were the Egyptians who built the Egyptian civilization?



Were they solely the Black people? What roles did the Black people play in the Egyptian civilization?

- b) The men of science argue that the Black people migrated from the Nile Valley down to the South. In other words, the migration of the Black people to other parts of the African continent began from the North. We are told again that man evolved from the files of mammals in East Africa which suggests therefore that the Egyptians migrated to the North from East Africa. Both the theories of the migrations of the Black people from the North and of man's evolution from East Africa are mere guess works. I will elaborate on these ideas later. What I intend to point out here is how the West justified its robbery and piracy in South Africa on the hypothesis of the Black migration from the Nile Valley. Is the migration of the Black people from the Nile Valley a truth? "Every scientific theory is a myth of the understanding about Nature's forces, and everyone is dependent, through and through, upon the religion with which it belongs. But in the Faustian, and the Faustian alone, every theory is also from the outset a working hypothesis. A working hypothesis need not be 'correct', it is only required to be practical. It aims, not at embracing and unveiling the secrets of the world, but at making them serviceable to definite ends. Hence the advance in mathematical methods... Hence, too, experiment, Bacon's "Scientia experimentalis", which is the interrogation of Nature under torture with the rack, lever, and screw. ...It is the strategem of intellectual beasts of prey. They imagined that their desire was to 'know God', and yet it was the forces of the inorganic Nature -- the invisible energy manifested in all that



life, existence, character, experience and achievement. Since, however, such historical events have occurred what have the Black people done to free themselves from the mental tyranny and servitude in which they still live playing roles and worshipping the alien creeds of comfort and leisure? What is the authentic reality of the Black people?

1. The Black people did not invent the steam-engine. It is therefore necessary to grasp the cultural background of this symbolic event to understand the kind of spiritual and psychological atmosphere suitable for the growth of a mechanical civilization.
2. No Black community was a sea-faring people and none went on voyages of discovery.
3. No Black community has conquered any other community of people beyond their continent.
4. No Black community invented the art of writing.
5. No Black community has suggested a world religion.
6. Christianity and Islamism are not the religion of the Black people but the inspirations of the Semites and Arabs who are Asians. Christianity is not the religion of the Western people. The Arabs are not African people though they live on the continent of Africa. They are invaders from Asia. Africa, properly speaking, is Black Africa.
7. The West rejected Islamism and embraced Christianity which it later disowned. The Asians rejected Christianity. The Black people embrace both creeds. What are the states of mind and nature of Black psychology to admit of both creeds into the Black world?
  - a) The historians argue that the Black people built empires, for example, Ghana, Guinea, Mali, Songhai, etc. Were these empires solely the creations of the Black people or in conjunction with the initiatives of the Arabs? To what extent are those empires comparable to the Roman and British empire? Surely Egypt is in Africa just as the Republic of South Africa. But who were the Egyptians who built the Egyptian civilization?



Were they solely the Black people? What roles did the Black people play in the Egyptian civilization?

- b) The men of science argue that the Black people migrated from the Nile Valley down to the South. In other words, the migration of the Black people to other parts of the African continent began from the North. We are told again that man evolved from the files of mammals in East Africa which suggests therefore that the Egyptians migrated to the North from East Africa. Both the theories of the migrations of the Black people from the North and of man's evolution from East Africa are mere guess works. I will elaborate on these ideas later. What I intend to point out here is how the West justified its robbery and piracy in South Africa on the hypothesis of the Black migration from the Nile Valley. Is the migration of the Black people from the Nile Valley a truth? "Every scientific theory is a myth of the understanding about Nature's forces, and everyone is dependent, through and through, upon the religion with which it belongs. But in the Faustian, and the Faustian alone, every theory is also from the outset a working hypothesis. A working hypothesis need not be 'correct', it is only required to be practical. It aims, not at embracing and unveiling the secrets of the world, but at making them serviceable to definite ends. Hence the advance in mathematical methods... Hence, too, experiment, Bacon's "Scientia experimentalis", which is the interrogation of Nature under torture with the rack, lever, and screw. ...It is the strategem of intellectual beasts of prey. They imagined that their desire was to 'know God', and yet it was the forces of the inorganic Nature -- the invisible energy manifested in all that



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happens -- that they strove to isolate, to seize, and to turn to account."<sup>1</sup>

A scientific theory is not supposed to be true or false to serve its purpose: power. The theories of the Black migration from the Nile Valley and of evolution are merely working hypotheses. The West has stated that there were no Black people on the land masses of South Africa when the Europeans reached there. Perhaps the Black people were just on their way or never thought of moving to that direction. Or, more absurd still, when the blind nature deposited the animal that called himself white people there, the Africans never existed. It was, therefore, this animal who calls himself the European man who first reached South Africa even from the Northern plains of Europe. Since the European beast of prey had the backing of John Locke who reduced robbery and piracy to philosophy, the European scavenger supposed that reason was on his side, that philosophy and science justified his conduct. John Locke, the spokesman of property owners, declared the earth and its produce a common property. But he went further to justify property by the labour of individual declaring that "he who puts his labour to a common property owns it." It is his goods. The European sees the whole world as his booty hence his instinctive urge for conquest and war. He sees the forest, the woods, the river, the sun, the air as energy to be possessed and expropriated. If there were no Black people in South Africa then the Western man calms his conscience from rebuking him since, in this case, he did nothing wrong by expropriating the natural wealth, "the property of Infinity wise Maker" as Locke termed it, of that

<sup>1</sup>Oswald Spengler, *Man and Technics*, George Allen and Unwin Ltd., London, 1963, pp. 82-83.



African region. In fact, he wants to be rewarded by the Black people, by God and Humanity, for having offered jobs to the "natives". And if there were Black people there, the European man justifies his exploitation by the fact that since the "natives" have no skill, technique and managerial ability, he has the right to exploit where he could because he has the power.

- c) Ignoring the questions of the origin and the migration of the Black people, some historians say that the Black people traded with the Asians. They even say that the Black people sailed on the rivers and the oceans. They might have sailed, but to what extent did they reach with their canoes seeing that the Black people did not invent the steam-engine hence no ocean going vessels? And if the physical features of the African continent impeded the movement of the Black people toward the North of Africa, why did they not overcome the barriers, for example, the Sahara desert, by sailing on the river Nile, the Atlantic and the Indian Oceans?
- d) The walls of Zimbabwe have also been pointed out as one of the achievements of the Black people. Again, were the walls built solely by the Black people or with the co-operation of the Arabs? The walls, however, have fallen. Have they been re-built? Are the Black people not making a bad use of history by glorifying the disputed old achievements which no longer exists today?
- e) The Black elites have not examined the alien creeds which they readily embraced. Religious conversion, for example, does not mean the belief in a new God instead of the indigenous One but the conversion of a people from one world-view to another. Every culture needs a God for its inner cohesion. Through the cultural God, human beings can reach the Universal God. But Judea and Galilee, Mecca



and Rome, have cast spells on the minds of the Black people. They are living with alien creeds, that is, seeing with alien eyes which are not theirs, bowing to the God that is not their own, existing with world-view that is not theirs and endeavouring to grasp a heaven that is not their own.

- f) Carthage, Rome, Britain, France, Germany Spain, Portugal, Italy, Arabia, etc. conquered the Black people at one time or another, and those who were not enslaved at home were carried into slavery abroad. Examine the religious, political, economic educational, philosophical, constitutional and the legal systems and institutions by which the Black people live. They are not authentically their own but the imitations of alien spirits. Is there any wonder, therefore, why the Black people are disoriented, chaotic, confused and their elites uncreative and mediocre?

Who are the Black elites but the images of the Western mind and the enlarged copies of the average European mind? Are they not the loudspeakers of Western ideas and ideals in the Black world? Capitalism and Christianity, Islamism and Protestantism, science and cinemas, books and motor cars, binoculars and transistor radios, wigs and wine, etc., all these are alien inventions and products of which the Black people are the ready markets for their consumption. The West defines for the Black people what good and modern life means and proceeds to produce it for them.

In spite of their imitation of the Western ideas and ideals, modes of life and activities, the Black people complain about their exploitation by the Western people. From the Western view-point, the Black people are not exploited but irrelevant. They are irrelevant because they have no power of ideas, gold and explosive. They have no ideas of their own and, if they do, they have not lived by and justified them. Thus, from the view-point of the conquering male-spirit of the West, the Black spirit is womanish.



There are Black professionals and intellectuals, lawyers, professors, anthropologists, sociologists, psychologists, political scientists, businessmen, priests and bishops, etc. These merely demonstrate one thing: that the Black people can learn and acquire the skill of the white people. The "innate superiority" of the White people on the one hand and the "innate inferiority" of the Black people on the other, have no justifications. Given the opportunity, the Black people merely showed that they can learn the Western techniques. But the truth still remains that the Western people inspired those skills and techniques which the Black people regard as the tools of their progress and development. But the knowledge, wisdom and the ideas which govern a people are more than skills and techniques. The beliefs, ideas and principles of a culture are created instinctively and consciously by the spirit which is unique. The Black people may acquire the Western skills and techniques, but what about the Western psychology or the instinctive beliefs governing the lives of the Western people? Can the Black people imitate them with success? No! No matter how much the Black people imitate the psychology of the white people, they can never become Europeans. The Black people may have the Western skills, cars, radios, etc., but they cannot be Europeans because to have is not to be. Existence is unique and nobody can live for another person.

It is evident that there are Black experts and specialists. Many of them, as individuals, are quite intelligent. But, as a group, what is the weight and intellectual worth of the Black elites? They are below average, controlled and manipulated in all fields by the Western mind. Truth has something to do with the character of the person who claims to possess it. What is the character of the Black elites? Almost all the beliefs, thoughts, ideas, which they hold are not their own. Of all the beliefs and principles which they hold, they do not know which ones are authentically theirs, if any at all. As a result, such beliefs and ideas have no inner compulsion



in the lives of the Black elites. Since their beliefs and thoughts are prescribed behaviour, they play roles but do not live. And, in playing those roles, they are vulgar because the beliefs and ideas they imitate do not spring from their own spirits. They may understand the rationales, lifeless abstractions, figures and formulae in their restricted fields of specialization. Even if they do not understand the ideas and principles of their fields of specialization, they can still function mechanically. They may manipulate equations and arrive at expected results or even, with the help of the computer, perform surprising tasks. Unfortunately they do not know why they and the Western elites hold such ideas, beliefs and principles. They may solely say that such ideas and principles are "scientific", "laws of nature", "empirical facts", "objective", "deductive", "inductive", etc. Neither the Black elites nor the majority of the Western elites know how subjective the objectivity and how relative the absolutes of the West are.

The Black elites have not been able to reflect on and to re-think the ideas implanted in their minds by the West. They have not been able to examine the scientific theories which the West propounded to examine if such theories correspond to their own beliefs about reality. They do not know what reality is for the West and for themselves. Since they have no scientific spirit and no knowledge of scientific activities, they do not know what false assumptions and theories distort the meaning and the lives of Black people. Being ignorant of what reality means for the West, they merely see political, economic and military events but do not grasp the psychology of those events. They do not grasp the Western mode of thought, knowledge, the state of consciousness and the belief which moulds and shapes the Western behaviour. They cannot trace how the Western belief about reality shapes the Western history, politics, economics, ethics, morality, science, philosophy, art, etc. They have solely been instructed that the Church is independent of the State, that religion has nothing to do with politics, economics and education, yet, the Western universities have relied



departments, etc. As a result, they see only departments and institutions but cannot see the belief which gave birth to, justify and strengthen all the institutions.

The West has instructed the Black elites to repeat like parrots the scientific slogans they heard. Their instruction was not geared to educate them to be self-independent only to think methodologically, that is, according to the pre-established norms. One thing is to study science and another is to be scientific. Science, properly speaking, is materialism hence the authentic and unique creation of the Western spirit. Dynamics is the only thing that passes the test of science. It is the science hence the product of the Western mind. It is concerned with forces. By refining the theory of space and the function of light, by refining geometry and mathematical abstractions and by thinking in terms of perpetual motion, the Western mind saw "God or Nature", "Deus sive Natura", as an infinite force obeying the command of reason and submitting itself to geometrical and mathematical traps laid by the mind. Scientific investigation and experimentation are, for the West, forms of "divine worship". "This monstrous and unparalleled idea is as old as the Faustian culture itself. Already in the tenth century we meet with technical constructions of a wholly new sort. Already the steam-engine, the steamship, and the air machine are in the thoughts of Roger Bacon and Albert Magnus. And many a monk busied himself in his cell with the idea of Perpetual Motion. ...To build a world oneself, to be oneself God -- that is the Faustian inventor's dream, and from it has sprung all the designing and re-designing of machines to approximate as nearly as possible to the unattainable limit of perpetual motion. The booty -- idea of the beast of prey is thought out of its logical end. ...With the growth of towns technics became bourgeois. The successor of those Gothic monks was the cultured lay inventor, the expert priest of the machine. Finally, with the coming of rationalism, the belief in technics almost becomes a materialistic religion. Technics is eternal and immortal like God the Father, it delivers mankind like God the Son, and



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it illumines us like God the Holy Ghost. And its worshipper is the progress-philistine of the modern age which runs from Lamettrie to Lenin.

"In reality the passion of the inventor has nothing to do with its consequences. It is his personal life-motive, his personal joy and sorrow. He wants to enjoy his triumph over difficult problems, and the wealth and fame that it brings him, for their own sake. Whether his discovery is useful or menacing, creative or distributive, he cares not a jot. ...Chemical discoveries like that of synthetic indigo and ...that of artificial rubber upset the living conditions of whole countries. The electrical transmission of power and the discovery of the possibilities of energy from water have depreciated the old coal-areas of Europe and their populations. Have such considerations ever caused an inventor to suppress his discovery? Anyone who imagines this knows little of the beast-of-prey nature man. All great discoveries and inventions spring from the delight of strong men in victory. They are expressions of personality and not of the utilitarian thinking of the masses, who are merely spectators of the event, but must take its consequences whatever they may be."<sup>2</sup>

Here is one of the clues to the nature of Black reality, that is, to the Black psychology. The science of machine, the authentic science, has no inner compulsion in the Spirit of the Black people. As a result, the Black spirit did not produce the science of machine -- the belief of materialism, the purely rational use of concepts, the belief in perpetual motion on a quantitative scale. Whatever mechanical device the Black people have invented is solely the influence of the Western spirit on the Black people. In other words, the Black people have learnt the technique and skill from the Western people but they, the Black people, are not psychologically scientific. Let me repeat emphatically, the science of machine has no spiritual compulsion in the Black people. The modes of Western thought, activity, life and behaviour

<sup>2</sup>Idem, pp. 84, 85, 86, 87.



are moulded and shaped by the belief in materialism, the creed of science and of scientific activities. The Western ingenuity has expressed itself in the "technical study of iron, steel, files," etc., and this study is termed the "exact sciences". It is seen too in the "ape German doggedness in tracking out bacilli, or theorems of elements, chemistry or light". The West uses all these theoretical thoughts to invent "maxim-guns, steam engines or milk-sterilizers". If by a stroke of misfortune or fortune the science of machine perishes in the West, the Black people cannot keep it alive. To have mechanical devices, to know how it is built and to actually build one, do not mean that a person is mechanical. The Western spirit is a machine and, as something unique, the spirit cannot be duplicated.

Due to their childish imitation of alien spirits, the Black elites have not only falsified their own beliefs, ideas and identity but have given reasons for the devaluation of the Black cultural reality. The Black people as a whole have become mediocre today because they have supplanted their lives with ridiculous ideas. The owners and real creators of those beliefs and ideas which they have embraced did not see their creations as ridiculous. But when a people strive to live by alien beliefs and ideas, to imitate the instinctive beliefs of others, to wear the garments of ideas that do not fit them, they cannot but look ridiculous. The Black people, by surrendering themselves to the Western world-view and, in fact, they see nothing wrong about it but even rejoice over it, have become practically impotent and helpless. The European mind has theoretically laid down the ground-work of the manipulative power before its practical success was possible. Thus, like flies caught in spiders' webs, the Black people strive to escape only to be entangled and strangled by the webs. The so-called political and economic freedom is totally absurd when the Black people are mentally and spiritually enslaved. Military actions against a people are superfluous and irrelevant when they have been mentally conquered. They can then be effectively manipulated, tamed and domesticated.



The Black elites are deceiving and defrauding themselves by assuming that they can live in the Western world-view and still liberate themselves. The collapse of the West means too that the Black people will collapse. This possibility does not trouble the minds of the Black elites who love flattery to honesty and who are contented with being parasites. The Black people are shoved in history not so much as to the aggressiveness of alien powers but due to the feebleness of the Black people. The feebleness depends on the ignorance of the Black elites about their own identity hence their own people, otherwise, nobody will under-rate the virtues of "feebleness".

Let us briefly examine some of the beliefs and activities, ideas and institutions, the Black people have borrowed from the West without understanding their inner contents, inner logic, processes and consequences.

#### SCIENCE:

Science, as pointed out, is materialism hence the product of the Western culture. It is not a mere academic activity and something utilitarian but a matter of psychology. What is properly known as science -- dynamics, experimental science -- is the Western creation and, in the strictest sense, there is no science other than that of materialism. Its methods, norms, ideas, etc. stem from the Western belief that has been mathematically refined to the vanishing point. "...The Western nations have never really been Christian. Their true religion has only become apparent as Christianity had declined. That religion -- not yet expressed in forms, but implicit in all their conduct -- is that the time-process is the real process; that everything material matters very much indeed' and that spiritualism must either recognize the claims of matter or retire from the conflict."<sup>3</sup>

<sup>3</sup>G. Lowes Dickinson, *An Essay on the Civilizations of India, China and Japan*, London MCMXIV. pp. 15-16.



What does this belief about reality in the West imply?

1. The West rejects the metaphysics of spirit and accepts that of matter. Thus the West rejects the essential aspect of Black reality inasmuch as reality in the Black culture admits of no division into matter or spirit but matter-spirit: Life.
2. The real, for the West, is the material thing and its process in space and time. Be it known, however, that the West does not, as a matter of consciousness understanding, know what matter is. Even its opinion about the material thing is subject to a constant change. Reality, as its physical science has disclosed after a lot of torturing Nature, is of such a nature that it can neither be visualized, imagined nor understood. However, by believing that the real is the material, the West makes life, mind, spirit, etc. the products of matter-in-motion.
3. Reality, for the West, is therefore, what can be seen with eyes, touched with hands, measured, quantified and predicted.
4. Thus science, that is materialism, draws a boundary between the real -- material, and the unreal--spiritual; that is, between what it will and will not give a hearing. When the Western mind senses a phenomenon, it embarks on a research work to reduce that phenomenon to a matter-of-fact, to its mode of understanding, to a material process in time by re-arranging that event on the serial order of space, time and causality. When the Western man thus succeeds in reducing the event into the schemes of space, time and causality he calls it a scientific fact. If he fails, he forgets that event and even destroys his awareness of its existence. Thus anything that conforms to the schemes of space, time and causality is vanquished by the Western man. But does his figures and formulae offer him the knowledge of things and reality? No. The worship of science as if it offers knowledge that can be called certain is the worst superstition ever



embraced by the crowds and mobs. The Black elites have not understood "the cunning of the reason" termed experimental science.

5. Materialism begets rationalism and both are characterized by a lack of imagination, spontaneity, spirit and the sense of reality. An old Ruandese woman stated, and I believe most Black people will agree with her, that "White men are really disarmingly naive!", she reported to Kagame, an African and a writer. "They have no intelligence." "How can you say something so stupid? Have you been able, like them, to invent so many marvels that exceed our imagination?" she was asked. With a pitying smile she replied: "Listen, my child! They have learned all that, but they have no intelligence! They understand nothing!"<sup>4</sup>

Most Black elites have not even perceived the truth which the old and the non-literate Ruandese woman unfolded. It is not an exaggeration, but a living truth, to say that one must go to the so-called primitive and non-literate people to learn the authentic philosophy of life not to the academicians, experts and specialists. It has not as yet occurred to the Black elites to see that the resentment which the non-literate Black people feel against them is not a mark of ignorance on the part of the people but a profound wisdom. The Black elites are those who are missing everywhere because they do not know the real nature of scientific knowledge, the relevance or irrelevance of that knowledge to the truth of life and heart, and even the psychology of materialism. As a result, they are neither Europeans nor Black people but strange and monstrous phenomena that are absent where they are mostly needed: in their own world.

6. Science recognizes only the world it can see, touch, handle and measure. Its foundation is on

<sup>4</sup>Janheinz Jahn, Mantu: The New African Culture Grove Press, New York, 1961 pp. 122-123.



sense experience and through the mathematical refinement of space, time and matter the Western mind entered into a purely abstract world. Though the Western man returns to the world of senses to draw his account; the battle against God, Nature, man and the world is waged in the theoretical and purely abstract world. This is the second clue to the nature of Black reality: There is absolutely nothing in the Black spirit, hence, culture and expressions, that can be called mathematical abstractions. I beg the reader to allow me to explain this point later. It is the nucleus of my argument about the nature of Black reality.

In the theoretical and purely abstract world where the Western spirit is engaged in a battle against everything, it constructs such theoretical concepts, merely working hypotheses, like "field", "force", "drive", "gene", "proton", etc. These are not directly observable things. They are facts in principle but indirectly observed. They are not supposed to be true or false but functional. To equate those theoretical concepts with things in this world is a grave error. Surely the Western man proceeded by saying that he wanted to know the truth and reality of the world. He does not know it and he has got discouraged saying that nothing can be known and that truth no longer exists. But this beast of prey, a chimpanzee pilling off the layers of material things (he calls it analysis) to exploit its energy, does not want knowledge, truth, wisdom but power. Since materialism recognizes solely the physical world, it abhors the world of life, spirit, imagination, etc. because it has no scale with which to measure that world. Should materialism recognize the world of spirit, it will only be calling for its own death.

Thus, materialism declares life, mind, consciousness, spirit, feelings, emotions, etc. as products of material process. Physics has, for a long time, attained a rigorously deductive



level as will be shown later. Known as Natural Philosophy, science wants to reduce everything to the beliefs, methods and norms of materialism. It strives to reduce "psychology to physiology, physiology to chemistry, chemistry to physics". Undoubtedly this attempt has resulted in the unification of the human standard of knowledge, at least, in the materialistic term, but at the cost of ignoring history "as merely concrete and particular and implying irreversible processes". It is not a mere scientific activity to study psychology with the methods and norms of natural sciences. Rather, it is the belief in materialism which sees reality as solely material. When the materialists fail, as they have now failed, to reduce psychology to physics they declare, as the behaviourists do, that the inner man and the mind do not exist. But they merely dissolved and did not solve the question of the mind. What is intellectually and honestly disturbing is that the materialists, having believed that the real is solely the material, having condemned life, spirit, mind, etc. before trial and having pronounced their verdict before seeking evidence, all discussions about possibilities and alternatives are closed. The task of science is now to show, at all cost, that its verdict is true. To imagine that it could be wrong is not welcomed by the naive materialists. We shall see too how this belief has passionately seized the mind of the evolutionists who believe that man evolved from the files of mammals.

Truth, for the materialists, means logical coherence. It is better to call it intellectual veracity. A true concept is now "that which agrees with the general system of concepts". A true perception is "that which does not contradict the system of perceptions". These are some of the norms and badges of scholarship imposed by the creed of materialism. They are the creations of sceptical spirit. Of the truth of life and the heart, the materialists say nothing. From their view-point; life, spirit, man,



truth, reality, etc. are lifeless abstractions, heaps of formulae and waves of equations. Do these views of life, man, spirit, truth, God, etc. also mean the same thing for the Black people?

7. The Black elites only know the miraculous products of science, that is, technological success. They only know the comfort and leisure promised by the god of materialism whose chief priests are science and technology. They do not know and even refuse to know that materialism negates the basis of Black reality hence the Western mind instinctively and even consciously cannot appreciate the value of the Black spirit. So, what the Black elites have done is to embrace the creed that dehumanizes and yet complain about their being dehumanized by the West. And, for many Black elites, this dehumanization is a blessing and a divine grace. Did materialism also promise inner joy, peace, respect for man or the spirit in man? Does it promise mutual love, ethical and moral order, respect for life? By blindly accepting the theories, assumptions, philosophy, political and economic systems of the West, the Black people signed their own death warrant.
8. The Western mind has already established the norms and standards of scholarship for the Black elites on the beliefs and assumptions which did not take the reality of the Black people into account. The norms and standards, methods and concepts, of natural sciences are said to be the sole route to truth. Thus, "precise definitions", "precise formula", "empirical facts", "clarity", "objectivity", "clear-cut ideas", "research", "problem-solving techniques", whether in natural science, philosophy, art, religion, politics, economics, sociology, history, etc. are said to be, not only the norms of scholarship but the only route to knowledge and truth. With the submission of the experts and specialists to these requirements which do not express the nature



and reality of things, there arises the uniformity and standardization of mind and the incapacity of the instructed people to create possibilities and alternatives in the modes of existence. It is this dull uniformity spreading all over the world and destroying everything vital and traditional that is termed progress and advancement. The consequence is the decay of life, spirit, ideals and the demand that the convictions by which men of culture live must be expressed in scientific terms or disappear from the world.

The uniformity of mind, taste, behaviour and desire which the creed of materialism champions has only one purpose: to aid commercialism and industrialism. But, at the same time, the dogmatism and intolerance of the mechanistic intellectuals who strive to give all men one thought, one idea and one belief introduce narrow-mindedness, violence and rebellion into human societies. I doubt if materialistic education can create a genius. It merely kills the possibility of his or her existence. Surely a lot of technical discoveries have been made by modern people, but do these discoveries also imply that the quality of human beings are progressing too? Why, for example, do the materialists lay emphasis on techniques? According to them, science is to solve the problems of commerce and industry. As a result, quantitative data, empirical research, problem-solving analysis, etc. are all motivated by commerce and industry. But examine the lives of the materialists, the affairs of their hearts, the political and social lives, etc. They are not only incapable of inspiring the youth but cannot even maintain stable families. The Black people do not yet realize that the spirit of the Western culture has no room for the growth of life because that is not its aim but conquest. "It is necessary to sail, not to live": that is the belief governing the thought, activity and behaviour of Faustian societies.



9. Pragmatism, that is success without thinking; empiricism, idealism, positivism, naturalism, semantics: all are the philosophic expression of materialism and machine. And the intrinsic contents of all these schools of thought are scepticism. Whether one speaks of the English empiricism, the French materialism, the Spanish ontologism, the German rationalism or the American pragmatism, there is no fundamental difference among them because all are shaped and moulded by the creed of materialism. It is therefore the problem of machine that led to the technique of machine and determines the psychology, philosophy, art, history, religion, economy and politics of the West. What I emphasize here is the truth that the West is living according to what it believes to be reality. It is the belief that shapes all its activities. If the belief is false, the whole life is falsified and inefficient no matter how successful and efficient are the material organizations. A people can succeed and, in fact, quicker, without strong foundations in life, ethics, morality, mind, spirit, etc. But they cannot avoid violence, insecurity, spiritual starvation, fear and bewilderment.
10. Science, supposedly, wants to explain and discover reality. What "clear", "concrete", "precise" explanation has science about reality? What theory of knowledge does it possess? What true philosophy has science about reality? It has none. It does not know what reality is. Examine the history of materialistic science to see how the Western opinion about matter changes. One could say that it does not matter whether one knows or not, at least, one has power. But there is the danger. The study of the individual, a theme of epistemology since the 18th Century in the West, has led to the discovery of pathology, that is, the defeat of the belief in reason. This being so, the beast of prey that calls himself Homo Sapiens is, psychologically speaking,



a pathological animal. Under excessive pressure he may blow up the whole world. As a pathological animal, he cannot be held responsible. So, it is not God or Reason or Master that governs the world of power but the pathological ego. The beast of prey believes that it has the right to conquer wherever it can because it has the power. Political treaties are merely truce and when the ambassadors, the business agents of the State, fail in their battle of words the tanks and bombs will be mobilized to settle the accounts.

The naive and ignorant experts and specialists, half-informed and badly instructed, insist that "scientific method" should be applied to all phenomena -- material and vital. What is the subject matter to which it is applicable? What is the limitation of any scientific method in the area to which it is applicable? These are the essential questions which any educated man should not ignore. It is not science that is wrong but the men of science. The materialists do not observe their own injunction that nobody should be general otherwise why do they want to reduce all phenomena, all diversity and possibility to the methods and norms of natural sciences? The same attitude is reflected by the demand of the materialists for "facts", "empirical data", etc. What are facts? What are facts for Physics, history and religion? What are the materialists observing in physics, history and religion? On what levels of reality are systematic and rigorous thought possible? Can the mathematical constructs of the physicists explain any aspect of ethical, moral historical and artistic life and expressions? That exiled, Portuguese Jew Spinoza, an atheist and a rationalist, said: "I shall consider human actions and desires in exactly the same manner as though I were concerned with lines, planes and solids." These were geometrical ethics and morality, not for real human beings but for the geometrical "man". It was for this reason that Spinoza said that "evil is nothing positive". But, in his exile in Holland, he was not happy and he



suffered the pain of exile.

The Black elites have not yet realised that in the Black cultural expressions, in all Black cultural world, there are no concepts by postulations, that is, theoretical entities logically constructed, mathematically invented tools, the like of which enables the scientists to embark on rigorous and systematic deductions and predictions. As a result, I emphatically say, the Black spirit did not create the science of dynamics. And these are still more important: What the Western thinkers term God, mind, man nature, spirit, society do not mean the same thing in the Black culture. In the West, those concepts are postulated and logically defined, not given. What those terms mean in the context of the Black culture constitute the nature of Black reality and will be explained later.

Due to the absence of postulated concepts which arise from a purely use of reason in the Black culture, there is nothing, absolutely nothing, in the Black culture that can be rigorously and systematically deduced as one does in the science of matter. From what system could such deductions arise? I am hinting at the limitation of Black culture not yet at its value and merit. A physical theory does not mean an explanation or, at least, is not one. It is solely a system of mathematical propositions which are deduced from few numbers of principles. The theory aims at the representation of a set of experimental laws as simply and exactly as possible. Therefore, a systematic and rigorous account of the Black culture, without concepts by postulation, is merely an intellectual trick. Should the Black culture be reduced to that deductive, rigorous and systematic order, it will no longer be the Black culture. It cannot be the Western culture which the experts wants to imitate. It is like reducing the Western culture to the modes of Black consciousness which, in turn, will falsify the meaning of the Western culture.

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of things and in human life, there is nothing isolated, clear-cut and mathematically precise because everything is related to infinite other things. It is erroneous therefore to equate the rigorous world of mathematics with that of life or history. This was the error committed by Hegel who, in pursuit of abstraction, objectivized his absolute Spirit only to dehumanize the concrete man.

With his postulated concepts, the rationalist will be wrong if he supposes that the complexity of life can be grasped or can be equated with the simplicity of abstractions. The Black elites have made a great error, not by studying science whose usefulness and importance are undisputable but by not re-thinking its ideas and principles in the light of their own lives and reality. The result of this error is that as more and more Black elites are produced, the less and less effective they are in their communities because they have lost or weakened their own beliefs, ideas of association and lives which science cannot invent or create. They merely strive to acquire skills and techniques to live in a world that is not their own as if skills and techniques alone will procure them progress and freedom. How could they therefore be creative and original when they have repudiated their original beliefs and spirit? One naive Black expert once indicated that, as a physicist, his duty was "to make use of the laws of nature" and that he was "not interested in history". But he has not formulated any law of nature and he was not interested in knowing the history of the formulation of those laws. He solely wanted to make use of them. In other words, he was contented with the memorization and the repetition of ideas whose meaning and origin he was not interested to know. The West specialized him as an example of a "modern African", the average modern African completely uprooted from his world and life.

Because the Black people believe in and imitate the ideas of the Western people, the Western people think that their psychology has universal validity and application, that the whole world and humanity represent the enlarged copy of themselves. The Indian



philosopher does not believe that material process and life in time are real but mere illusions. The Black elites do not even realise that the formal logic of the Western world has no universal validity hence the so-called "laws of thought", derived from the belief that "logic deals with something fundamental and universal," have no universal validity. In the North American Indian Language, as a Western author noticed, the formulation of universal statements is difficult. Since it is "difficult to form a syllogism" in that language, formal logic may be the product of certain grammatical features characteristic of the Indo-European languages. The Black elites have blindly bowed to Western semantics and linguistics, apply the same norms and standards to their own language without understanding the philosophical scepticism on which semantics is founded.

#### PHILOSOPHY:

The Western people have no philosophy of life but of matter which, in earnest, is an unphilosophical philosophy because it neither integrates the individual life nor grasps what reality is. The Black people have also accepted, without any criticism, the scepticism of the West termed philosophy. The Black elites do not know and, in fact, the majority of the Western professors of philosophy do not know, that the terms God, man, spirit, mind, nature and society as used by the Western thinkers do not mean the same thing in the Black culture. Even among different Western thinkers, those terms do not mean the same thing. They are purely postulated concepts, pure constructs, thought about but not felt, and their meaning depends on the definitions given to those constructs by each Western thinker. To understand, for example, Plato, Descartes, Spinoza, Hegel, Hume, etc., one must study the meaning of those terms as defined by each of these philosophers. The God of philosophers -- the Prime Mover, Deus ex machina, Deus sive Natura, Absolute Spirit, etc. -- do not mean the God of religion, the Hebrew Theos,



the Allah of the Muslims, the God of the Black people. Happiness, the love of God, etc. derived from the postulated concept, God, for example, the God of Spinoza, are thought of. In other words, it is the intellectual love of God, the love of a rationalist toward a reasoned-out God. As to the feeling of God, love and happiness, Spinoza had none, and he was an atheist. The West substituted science and reason for religion and faith. The terms God, love, spirit, mind, etc. remain the same but not their meaning and implication.

The God of Nature, "Deus sive Natura", of the West is an infinite force flowing everywhere in nature. The knowledge of God spoken of by the West is an abstraction, a knowledge of inorganic nature known through mathematical methods. God, State, society, spirit, etc. as postulated concepts, as concepts independent of history, are abstractions hence have no hold on reality. Those who understand the nature of Western philosophy will discover the mutually exclusive and irreconcilable character of that philosophy. Compare, for example, Descartes with Pascal, Hobbes with Vico, Spinoza, Leibniz, Locke and Bayle, Bergson with Hegel, etc. As will be shown later, Aristotle could not make up his mind as to whether Nature is divine or daemonical. Plato could not decide whether reality was static or dynamic. Locke thought that Nature was good. For Hobbes, it was bad. Are these the philosophical doctrines the Black elite will live by?

From Parmenides to Descartes, Kant, Hegel, Fichte, Schelling, etc. the awareness of being is based on Reason; but a Reason said to be independent of history. Any authentic philosophy of life must arise from the reality of life not from empty doctrines. Examine the works of Bradley, McTaggart, Strawson, Schiller, etc. who set out to study the Individual, Individual mind, etc. They did not only destroy the individual through analysis, they ended up with illusion and scepticism having begun with a matter of fact. The West has thought about life but



has never lived. Existentialism is merely a doctrine. Is it a living philosophy? Does it integrate the individual life and subordinate him to the collective life? The Asians have nothing to do with the Western philosophy nor does the West understand the philosophy and religions of Asia which it turns into science. And what about the Black elites? They have compromised with the Western scepticism and materialism which are destructive to life, spirit and the ideal of God necessary for human beings. Kierkegaard and Nietzsche, rebels and lonely spirits in their time, who were ignored and psychologically injured, are today the most influential thinkers in the West. They realized the narrow-mindedness and errors of systematic philosophy and deviated from it. Must the Black elites embrace the Western philosophy in spite of the fact that it is anti-personal and lifeless?

#### SPECIALIZATION

The Black elites have been specialized by the Western mind. They have been cut down into pieces with the sword of methodology. They have been mentally processed. When they became sufficiently adapted to methodology, they were considered intellectually ripe to cut others down and to demoralise them. They have become experts and specialists of meaningless facts while their badges of scholarship are their published rationalism which has no validity except on papers. What Ortega y Gasset had to say here about the Western experts is equally applicable to the Black elites -- the images of the Western experts. "When one considers that the European countries have deemed it admissible to grant professional titles and prestiges to magistrates and doctors without making sure that these men have a clear idea, for example, of the physical conception we now have the world and an equally clear idea of the character and an equally clear idea of the character and limitations of the marvelous science by which that concept has been attained -- we need not be surprised that affairs have come to such a pass in Europe. ...The vague desire for a vague



culture...will lead us nowhere. Physics, and its method, is one of the great essential instruments of the modern mind. Into that science have gone four centuries of intellectual discipline, and its doctrine is intimately connected with the cultured man's concept of God and society, of matter and what is not matter, together with all the other essentials for an enlightened life. Of course, one can do without that science and be neither disgraced nor condemned -- in certain situations: if one is a humble shepherd in the hills, or a serf attached to the soil, or a manual labourer enslaved to the machine. But the gentleman who professes to be a doctor, or magistrate, or general, or philologist, or bishop -- that is, a person who belongs to the directive class of society -- if he is ignorant of what the physical cosmos is today for the European man, is a perfect barbarian, however well he may know his laws, or his medicines, or his Holy Fathers. And I should say the same person who has not a decently coherent picture of the great movements of history which have brought humanity to its present parting ways. ...And I should say that the same again of the person who has no definite idea of how speculative philosophy conceives today its perpetual essay to formulate a plan of the universe; or how biology endeavours to interpret the fundamental facts of life."<sup>5</sup>

"The man who does not possess the concept of physics (not the science of physics proper, but the vital idea of the world which it had created), and the concept afforded by history and by biology, and the scheme of speculative philosophy, is not an educated man. Unless he should happen to be endowed with exception qualities, it is extremely unlikely that such a man will be, in the fullest sense, a good doctor, a good judge, or a good technical expert. But it is certain that all the other things he does in life, including parts

<sup>5</sup>Jose Ortega y Gasset, *Mission of the University*, W. W. Norton & Co., Inc. New York, 1966, pp. 40-41.



of his profession itself which transcend its proper academic boundaries, will turn out unfortunately. His political ideas and actions will be inept; his affairs of the heart, beginning with the type of woman he will prefer, will be crude and ridiculous; he will bring to his family an atmosphere of unreality and cramped narrowness, which will wrap the upbringing of his children; and outside, with his friends, he will emit thoughts that are monstrosities, and opinions that are a torrent of drivel and bluff."<sup>6</sup>

"Civilization has had to await the beginning of the twentieth century, to see the astounding spectacle of how brutal, how stupid, and yet how aggressive is the man learned in one thing and fundamentally ignorant of all else. Professionalism and specialism, through insufficient counter balancing, have smashed the European man in pieces; and he is consequently missing at all the points where he claims to be, and is badly needed. The engineer possesses engineering; but that is just one piece, one dimension of the European man: the whole man is not to be found in this fragment called 'engineer'. ...Indeed the crumbling away of Europe which we are witnessing is the result of the invisible fragmentation that the European man has progressively undergone."<sup>7</sup>

"Anyone who wishes can observe the stupidity of thought, judgement, and action shown today in politics, art, religion, and the general problems of life and the world by the 'men of science', and of course, behind them, the doctors, engineers, financiers, teachers, etc. That state of 'not listening', of not submitting to higher courts of appeal which I have repeatedly put forward as character of the massman, reaches its height precisely in these partially qualified men. They symbolize, and to a great extent constitute, the actual domination of the masses, and their barbarism is the most immediate cause of European demoralization. Further

<sup>6</sup>Idem, pp. 41-42.

<sup>7</sup>Idem, pp. 42-43.



more, they afford the clearest, most striking example of how the civilization of the last century, abandoned to its own devices, has brought about this rebirth of primitivism and barbarism. The most immediate result of this unbalanced specialization has been that to-day, when there are more 'scientists' than ever, there are much less cultured men than, for example, about 1750. And the worst is that with these turnspits of science not even the real progress of science itself is assured. For science needs from time to time, as necessary regulator of its own advance, a labour of reconstitution, and ...this demands an effort towards unification, which grows more and more difficult, involving, as it does, ever-vaster regions of the world of knowledge."<sup>8</sup>

Is the demoralization of the Black people not based on their imitation of foreign ideas and on the mental impotency of the Black elites? Do the Black elites know their mission in life? They are merely servants of the Western mind and, without shame, they judge their importance on the standards of life es established by alien minds. If the experts and specialists are naive and half-informed as they are, why then does science thrive and flourish? It is due to its technique or methodology. "...Experimental science has progressed thanks in great part to the work of men astoundingly mediocre, and even less than mediocre. That is to say, modern science, the root and symbol of our actual civilization, finds a place for the intellectually common-place man and allows him therein to work with success. The reason of this lies in what is at the same time the great advantage and the gravest peril of the new science, and of the civilization directed and represented by it, namely, mechanization. A fair amount of the things that have to be done in physics and biology is mechanical work of the mind which can be done by anyone, or almost anyone. For the purpose of innumerable investigations it is

<sup>8</sup>Idem, pp. 112-113.



possible to divide science into small sections, to enclose oneself in one of these, and to leave out of consideration all the rest. The solidity and exactitude of the methods allow of this temporary but quite real disarticulation of knowledge. The work is done under one of these methods as with a machine, and in order to obtain quite abundant results it is not even necessary to have rigorous notions of their meaning and foundation."<sup>9</sup>

Technology is advancing because it thrives on the surface of reality. It does not embody the advancement of the whole man and culture and, in reality, technology presents an illusion of continuity the like of which the pictures in a cinema theatre present. Of the essential aspects of man; the inner and the spiritual, the ethical and the moral, the materialists have no word. On the contrary, they want all people to be alike both in thought, activities, behaviour, desire and aspiration which eventually will spell the death of life and culture. The materialistic life organised according to the requirements of material things in space without depth in time, spirit and stability, cannot be said to be healthy and alive.

The Black elites have not grasped the nature and implications of the Western ideas which they imitate as principles of association and progress. They merely entertain the belief that they will advance if they made use of the tools that led to the advancement of the West. But that belief is absurd. The West advanced because it conquered lands, territories, raw materials, market and maintain them by force, not because it studies economics, politics, mathematics, physics, etc. There are many Black elites, for example, in these fields of knowledge. Have their communities attained the "height" of the Western nations and are they immuned from exploitation? The Black elites are supposed to go into the depth of their spirit and organise themselves according to its principles and

<sup>9</sup>Idem, pp. 110-111.



imperatives. The principles of association can neither be invented, manufactured nor exported but must be deduced from the psychology of a people. Machines will function for the Communists and liberalists, socialists and anarchists, pagans and heretics. But only the psychology of a people can suggest the principles of association and the ideas which will govern their institutions and constitutions. The Black elites, therefore, are supposed to go beneath the surface and discover those principles in their religion. Unfortunately their instructions prepared them to see solely things in space and to attune their eyes to the requirements of things in space. For want of intellectual and moral courage they are not equal to the task. Fear and fatigue have already sapped their energy. The Black elites were supposed to have made the leap into the depth of their spirit with the advent of their independence which is still nominal, something awarded to them, something they could not take by shedding their blood. Instead of interpreting their spirit to reflect the condition of their Age, they ignored it, embraced foreign ideas and tools, called their confusion national growth as if a tree could start growing in the air. The roots of the Black elites are in the air hence they have no roots in their own world and no balance.

They woke up suddenly as if in a nightmare and termed it a "revolution". But they quickly fell asleep again and the revolution died where it began or, in fact, before it began. They have no spiritual energy nor is the centre of their gravity in themselves. Having surrendered their lives, spirit, personality, freedom to alien minds, they are left with bewilderment, confusion and sorrow which they have not as yet recognized as misfortunes. The West may flatter them but history does not flatter.



DEMOCRATIC EDUCATION:

The Black elites are some of the mass-produced minds, turned-out by the modern factories and industries of instruction and let-loose to conquer posts and positions. They are missing where they ought to be found: in the spirit and identity of the Black people. In spite of this, each of them believes that he or she is the foundation of the nation said to be in progress. How can a nation be built in the air, on rootless individuals who will disappear quicker than the event which specialised them?

Anyone who wants to grasp the nature of the fascinating Age of materialism should study the character of the "mass-man", the crowds and mobs in education, politics and social "fields". One will see the triumph of number over quality, the anarchy of the majority which destroys the unique and rare individuals, the abdication of thought and imagination, etc. The Black elites have drunk that terrible wine of scepticism flowing from the desperate spirit of the Western man, a scepticism that was the consequence of the collapse of faith in Reason. There is another kind of scepticism that is virtuous, but only in the realm of science. It is that methodological scepticism which made Descartes famous. On the artificial situation of science, scepticism is necessary to curb man of over-confidence in the power of reason. But woe on him who spreads it to the whole realm of life! Descartes could not, and nobody can, construct a philosophy of life on scepticism. There is just no firm ground to lay its foundation. In the same manner, science cannot proceed if it wanted its own foundation to be scientific hence it appeals to non-scientific grounds, metaphysical, which it apparently strives to ignore. Neither the foundation nor the goal of science is scientific, something proven and demonstrated. The Black elites have allowed the flood of Western scepticism to sweep off everything natural, vital and spiritual in the Black world.



They no longer want the Black people to be described by their religion, beliefs, ideas and modes of thought but by the rationales and micro-theories of the rationalist. In other words, the Black people are material processes in space and time, "things" to be observed separately, collected in heaps and then re-arranged on the arbitrary standards of science. The materialists term their lifeless results, their "graveyard of ideas", the knowledge about the Black people. They have not realised that the Western modes of thought with which they approach the reality of the Black are not meant to handle reality but material things, their formulae and equations. The Black elites have merely completed the requirements which are not required for the understanding of reality, life and their worth. They must now be educated. Ignorance is not a crime in certain situations. It is, in fact, the driving force for learning. But the instructed Black elites believe that they know and refuse therefore to be educated. This is therefore the danger: a claim to knowledge when, in reality, they do not know. The resistance to knowledge becomes extremely strong because its force is stupidity. Even if the old forms of life in the Black world have disappeared, can the Black elites not create new forms from their religions? Can the old forms not be reborn at the touch of a genius?

The Black elites are lamenting that the "old ways" of life have vanished but publicly praise the "new ways" which are not their own ways. Could the "old ways" which they claim to have disappeared not be merely on superficial levels? Is it possible for a people to negate their past and instinctive beliefs? Embryology, genetics, history, all show the influence of the past on the present and even deep in the future. I feel deeply in me the necessity for the synthesis of Black reality and seeing the scientific guess-work, wishful thinking, conjectures, etc. about the identity of the Black people, I must forcefully turn to another direction to grasp the Black reality. "Who are the Black



people?" This question cannot be adequately explained by science whether geography, biology, genetics, chemistry physiology or physics. Anthropology cannot answer that question either. Therefore, we must ask ourselves: "In what do the Black people believe?" Mere knowledge of folklore and ethnology will not do. One must go deeper to understand the modes of consciousness, of judgement, vision, etc. peculiar of the Black people. It is not a matter of theory on the one hand and practice on the other but a unified life, action and expression.

The scepticism of the West now gnaws the foundation of Black reality whose existence does not depend on rationalism but vitalism. Science, formulae, figures and statistics can never justify the unity and reality of the Black people. The scepticism which the scientific mode of understanding engenders is irrelevant in the philosophy of life, in self-evident convictions and in religion. Faith in the beliefs of the Western culture is breeding less and less of what the Black reality is. Every expert starts his untruthful research with the remark that the "African traditional life" has crumbled, that the Black people in North America and all over the planet earth who are of African ancestry have "changed", etc. I have indicated earlier that such statements are meaningless and are merely tautological. The fundamental reality of nature is change and permanence. To say that the Black people have changed means that change has changed which, however, is meaningless. It is, however, the task of a philosophical investigation to unfold, in the midst of change and opinions, the subsisting old beliefs and the parts which the general beliefs peculiar of the Black people play in their lives. The West showed at the Renaissance -- the rebirth of barbarism, paganism, individualism and rationalism -- that its tradition was not dead after almost fifteen centuries under the spell of Christianity. The Jews have not shown either that their tradition is dead. The Black people, on the other hand, have believed that their traditions are dead. What then do they do? They have not tried to create new forms on the basis of their spirit or religion but have



compromised with the Western beliefs in individualism, egoism, rationalism, Darwinism and militarism under the disguise of Liberalism, Protestantism, Industrialism and Commercialism. They have compromised with the ideas that oppress them which, as I pointed out, do not seem to them pernicious but beneficial. How can one wage a war against the tyranny exercised on the minds of the Black people? In case of a dictator, he could be overthrown by conspiracy. The Western beliefs and ideals have become so firmly established in the minds of the Black elites that they have no more reasons to doubt on such beliefs and ideals. But one can realise the spiritual desperation in which the Black elites are found by their sophistry, that is, a philosophy of confusion. It arises from the lack of genuine orientation.

Under the Western flattery that the Black people have or are becoming "modern", with a positive tone, the Black people proceed to consume the Western products and ideas so as "to catch up" with the Western "standard of living". What is the logical, ethical, moral and human content of that standard of living? The West is functioning not living. But the Black people have not been able to function with machine, not because they do not have skills or know the techniques which they could learn, but because, spiritually speaking, they are not mechanical. But they are not living either because they have no beliefs, convictions and ideals of their own, with inner compulsions, by which authentic living and self-expressions are possible. Fate is dragging them involuntarily.

Since the Black people do not even know the worth of their own reality, they cannot understand the necessity of their time. Liberalism has died theoretically and practically. The institutions it established only linger by force. It is even more appropriate to state that liberalism, if it meant equality among men, mutual respect, etc., has never existed. The power of liberalism was never genuine beliefs and philosophy, higher ethical and moral standards but money and force. With the death



of Liberalism, what is the power of future civilization? The Black elites have voted for Marxism, that is, they have changed one alien master for another. I will not delve here into the religion, philosophy, ethics and morals of Marxism, which essentially negate the Black experience but will like to point out briefly the following factors: Marxism is an European idea and, in fact, Europe create communism. One must know the relationship between Cobden -- the spokesman of property owner and his friend, Marx -- the spokesman of the proletariats, to realise the truth of that statement. It is not sufficient for all men to be equal by nature and law but by property: This is what communism indicates. In other words, it carries democracy to its ultimate consequence. Seeing that the capitalists were "robbers", Marx wanted the "robbed", the proletariats, to rob the "robbers". Work, for him, was an exploitation unless the exploited enriched himself by exploiting the exploiters. Both Liberalism and Marxism are anti-religious. But here is the irony in Western culture which clearly shows that the essence of materialism and mechanical culture is contradiction.

The Whigs and the Tories -- the Liberals and the Conservatives -- were the same class of aristocrats whose superficial differences were based on religion. Thus, the religious parties sank into political parties. In actual practice, it does not matter which of the two parties rule England. All agree that "the King's government" must proceed and must not be made functionless by opposition. Both parties endorse militarism, commercialism, imperialism and piracy. How could both parties say that they admit of no religion in politics when their foundation is religious? Anybody who abhors religion but fastens himself to any group of people whatsoever is religious not rational. After Marx had censored religion, he said: "nothing human is alien to me". Human here has a different conotation. He was speaking about the abstract, economic man, about a rational man, not the man of



life, blood and bones. In the end, he set up a program of salvation for the proletariats by which they will inherit the Heaven on earth. It was not only a religious program but a bad one as well. The West has never been able to answer satisfactorily: What is the relationship between the individual and the whole community and both with property? This is the fundamental question of politics. The answer given reflects the psychology of a people. When I said that Liberalism has died, in fact, after World War II, I meant individualism and that artificial shelter termed nationalism. What is the religion of association appropriate for the present and future civilizations? It is exactly the instinctive beliefs of the Black culture, the feelings and emotions of ideals, the woman's spirit, the subordination of the individual psychology with that of social integration and the elevation of both to ideals beyond the present individuals and communities and even beyond conscious understanding. This is the second characteristic of the Black reality, but neither the Black elites nor the male-spirit of the West has recognized it.

The so-called modern Black people are modern in the sense that they do not live by their own ideas but those of the West. In the West, however, those ideas are not modern but traditional. The Renaissance man of Europe did not rebel against his own tradition -- materialism, individualism, and rationalism -- but against the tradition of the Catholic Church which, however, was an alien authority. It is absolutely false to suppose that a people will destroy their traditions. These can only be modified. When the West speaks about tradition, one must distinguish between the Catholic Church or the authority of Rome and the Greek traditions. The rebellion against authority is a Western tradition. The good individual, Western man, wants no authority of God and master but his or her own ego. The modern Black people, therefore, are measured by the Western ideas and appetite, not by the reality of the Black people. And the belief in



modernity as something better, more progressing and advancing shows how religious the Homo Sapiens is.

The Western man lives by his creed of individualism which, he believe, is the real mode of life. He does not understand why he should be accused of evil because he lives instinctively by that creed. But, as an individual through and through, his relationship with the Other: God, Society, Nature, etc. is rationalised. He is spiritually starved and desperate, but he cares less about his inner conditions because he has power. His culture, from the beginning, had no room for collective survival, collective property and community but for the triumph of the ego. In economics, we see the individual struggling for his existence. In the state of nature, we see the individual fighting his own war, reaping the victory which accrues to him or suffering alone the consequences which befall the vanquished. The West, on the other hand, has no idea of a collective people -- community, and if it does, it does not live by it. Its idea about community is either an abstraction hence totalitarianism, for example, the German idea of State, or a program -- the Anglo-Saxon style. Both are rationalised societies not human communities. As a result, authority is imposed by force not by what Locke called "mutual consent" because no such consent can arise in the state of nature. The ideal of the state based on contract is the provision of "the greatest happiness for the greatest number", at the detriment of the minorities. The West has no feelings and emotions of ideals on which a community of people is based. There is only one situation where the West employs feelings and emotions to mobilize a collective spirit: war.

#### POLITICS AND ECONOMICS:

The materialists may not believe that politics and economics are not only deeply related, if not identical, they will not realise that both are problems of psychology. In other words, the Black



elites are imitating the psychology of the West-- individualism and rationalism -- by borrowing the political and economic systems of the West. Liberalism, "the creed of the merchants", allowed the individual to conquer land, property and market wherever he could. As a creed of piracy and plunder, it was the authentic expression of the Western spirit or, more specifically, the Anglo-Saxon spirit. Liberalism merely endorsed the spirit of individualism by enacting the law which made the individual the basis of value judgement. Protestantism also made the salvation dependent on individual faith. Kant, who was the spokesman of Luther, reduced the individual faith to "the innate sense of duty". The result was that the individual, and only the individual, knew if his actions were good or bad. Nobody else could judge him. Inasmuch as his actions arose from "the innate sense of duty", even though they were motivated by selfishness, those actions were good. As a result, the Western man saw religion as a mechanism for an individual salvation not for the preservation of human communities. In religion, as in politics, economics and in nature, the individual was struggling for his existence.

Anarchy which is the essential product of individualism is not a new phenomenon in the West. Since the fall of the Roman empire, anarchy has become a mode of life in the West. The names given to anarchists depend on the nature of the ruling authority. The heretics were the anarchists in the Middle Ages of Europe when the Catholic Church was in power. At the advent of Protestantism, that is during the time of Luther, the anarchists were called peasants, anabaptists, etc. In France, under Louis XVI, they were called Jacobins. In the nineteenth century, with the intoxicating feeling of nationalism, the names conferred on anarchists ranged from liberalists, socialists, communists, leftists, rightists, to facists, etc. Anarchy was not limited to individuals and groups but included the Western States. It was not only a battle between the "legality" of the State's measures but a moral



conflict between good and evil. The West separates religion -- an institutionalized Church from an institutionalized politics. By weakening moral imperatives of religion and the political principles which religion suggests, the West is left with service, not Church; and programs, not political ideas. The irony is that the Western people judge certain political conduct and behaviour as immoral. What institution in the West teaches moral principles and prepares the prospective politician to carry out his political duties morally? It could not be the Church since there are only services not Churches and the Churches that exist have been barred from mingling with politics. It could not be the university which is morally neutral and whose instructions weakens the moral life of man. It could not be the family because, being a product of a spiritless and immoral world, it has no power to exercise that influence. That the individual ought to know what is morally good or bad is absurd because the individual, "a beast of prey" has no power for such a knowledge being himself a product of blind Nature. As the product of Nature and as an animal, the sense of morality should not be expected from him. We see that the essence of materialism is contradiction, that philosophy, religion, science, etc. contradict the basis of Western culture. The West thinks in terms of intention and success but ignores the process, the consequence and meaning of actions. One has to examine the Renaissance politics both in theory -- Machiavelli -- and in practice -- Caesar Brogia -- to see that anarchy is not a new phenomenon in the West.

Liberalism is a deadly enemy of the Black spirit yet the Black elites blindly embraced it and spread it to their people as a mature principle of association. They consciously wanted to live with the disintegrating idea of Liberalism, formed political parties, opposed themselves but paralyzed the government. Instincts revolted against the foreign ideas but, instead of directing their artilleries and bombs on the ideas that introduced disorder, the Black elites and the Black people in



general directed the weapons against themselves. The West concluded that the Black people were politically immature for betraying the "spirit of democracy" -- individualism, egoism, anarchy and immorality. The Western idea of democracy was bound to fail because that idea instinctively violated the Black reality.

Morally, philosophically and scientifically, Liberalism has no strength. Locke coined that philosophy on the basis of the scientific outlook of his period and the success it achieved before did not depend on its philosophical and moral strength which it lacked but on money and explosives. Instead of subordinating the individual psychology with that of social integration, instead of strengthening a collective spirit which would have implied the sense of collective ownership, Liberalism separated the individual psychology from that of collective whole which is religious. The emphasis on individual believer, individual fact, individual mind, individual interest, individual right, etc. is the product of materialism. And having made the individual the basis of all activities and value judgement, Liberalism gave him the right and liberty to conquer collective property for his own interest, power and profit. In the end, Locke invited all men to freedom but there was no means to be free. It is amazing that the Western experts and specialists have not seen the contradictions inherent in their so-called "advanced" societies, an advancement achieved without human, spiritual, ethical and moral strength and content. In this situation and under this condition, war is not something accidental but institutionalized. The invitation to freedom is an invitation to war because freedom is not given but conquered. The materialists indicate that industrialism is the highest mark of development. Thus all nations pursue liberalism, socialism, Republicanism, industrialism, constitutionalism, etc. as signs of progress. The economic war between different classes, between the manufacturers and consumers, between raw materials and industrialized nations are raging though the



experts and specialists do not see its impact and consequences. War has not ended because there are peace treaties, ambassadorial and cultural exchange and the United Nation forum. In fact, the war has not even begun. Many people have speculated about the devastating consequences of atomic war which will annihilate every form of life on the planet earth. But what has been ignored is the fact that reason and fear cannot prevent war. It is not the sacrifice and the agony of war that one should examine but the cause for which people fight. What have the beasts of prey to lose if all animals are destroyed? The West will never forget the art of making war nor will the fear of danger prevent her from going to war when the occasion arises. The West has instinctively made "the Choice of Achilles -- better a short life, full of deeds and glory, than a long life without content". And if it were possible for education to resolve the conflicts among nations, it could never be materialistic education at the service of greed, individualism, egoism, industrialism and militarism.

The creed of Liberalism and Marxism which the Black elites have embraced lack principles of human association and the religion of subordination. If Locke was strict with his logic, he could never deduce the existence of a government from the state of nature where all men were equal. Having miraculously produced a government said to have been based on mutual consent, a government of the majority (and the majority could be the few wealthy people or the few strong people not necessarily a numerical majority), that government was still secondary to the sovereignty of the individual. The government was to preserve property even though the means by which the property was acquired were in dispute. But Liberalism triumphed because it promised equality, something which passionately attracted every Western man and impaired his imagination of reality. No government can afford to be liberal and yet be a government. To exist as a government, it must exercise its authority and enforce order. If, in the exercise of its authority,



the will of the government coincides with that of the people, one might say then that the government listens to the opinion of the people. If the contrary is the case, the will of the government prevails. It will be stupid to expect that all the policies of the government, adopted on the basis of "national interest" -- economic and military -- appeal or should appeal to everyone, even the majority. The people, if they have the power, can bring the government down through organised conspiracy or through the weapons of ballots. New people may come to power but the inexorable factors shaping political, economic and military decisions remain unaltered. As a result, there are new elected people but not necessarily a new government. I do not discard political, economic and military bargainings which the masses regard as changes of policy without realising the permanent goal of such bargainings: victory. Whether a country adopts a new policy or not towards another means nothing in terms of the ultimate goal of a nation: to conquer and not to be conquered. And any nation that does not aspire for this goal must be stupid. And this being the case, war is not only inevitable but desirable. This is evidenced by the nature and goals of modern states ruled by the creed of materialism. It is the unwritten laws of states which, in the ultimate analysis, prevails over all the constitutions of states and the Declaration of Human Rights. That the experts and specialists have failed to recognise and proclaim these ideas is not due to ignorance but due to their resistance against the triumph of spirit and truth.

Colonialism is not responsible for the distortion of Black reality seeing that political and economic interests would not have permitted the Western people to formulate good opinions about the Black people. "We believe that the Gods, and we know that men, by a law of nature everywhere rule wherever they have the power to rule." This statement was uttered by the Athenian Envoy to the Melian Envoy in 416 B.C. when Athens decided to conquer the independent state of Melos. Yet, in 431 B.C., in his



Funeral Oration, Pericles said: "We have a form of government which does not enter into rivalry with the institutions of our neighbours; we do not copy others so much as offer ourselves to them as an example..." About 330 B.C., Aristotle wrote in his Politics: "Inferior kinds of men are by nature slaves, and it is better for them, as for all inferiors, to be under the rule of a master. For that man is by nature a slave who can be, and therefore is, the property of someone else, and has sufficient intelligence to understand, but not to reason. The lower animals, however, do not even understand; they merely obey their instincts. As a matter of fact, the use of slaves and of domestic animals does not differ much: from the physical labour of both are obtained the services necessary for life." On January 6, 1649, the House of Commons passed a resolution which gave the supreme power to that House, as the representation of the people, to make laws. Whatever the Western nations, as democratic states, might have written in their constitutions and uttered in public to emphasise the ideals of democracy, history has essentially disproved all. In the case of the Black people, the readiness and enthusiasm with which the Black elites embraced Liberalism and Marxism was more pernicious than Colonialism itself. Colonialism stabbed the Black people. As if to find a remedy for their wounds, the Black elites took poison and signed their own death warrant by accepting the tools that stabbed them.

The Western experts and specialists are equally naive and unintelligent. They planted political parties, constitutions, Presidents, Prime Ministers, bureaucrats, etc. in foreign lands and confidently regarded all these instruments of administration as proofs of democratic nations. The Western nations have almost lost the awareness that political ideas or the principles of association are not the same as the tools of political administration, that the latter can never create a nation of people. The Black elites began to organise themselves with the tools of administration but ignored their own instinctive



beliefs, the bases of power, sacredness, authority and order. They forgot that people could not be "modern" by embracing artificial things and that a people is the product of their religion. They did not realise that the principles which must govern a people must be deduced from their religion, belief, tradition, etc. They failed to see that political and social institutions cannot be created in a vacuum but from the psychology of a people. They even believed that Prime Ministers and Presidents are better than Elders and Chiefs because the former are "modern" and the latter "traditional". So, they took new names -- English names -- but have no spirit of the English people. Having opposed themselves because they see the English Parliament with an opposition party, the democratic bomb planted by the West exploded and shattered the fabric of Black communities. The political experts and specialists are studying, for example, the "evolution" of African politics (everything is evolution -- religion, sociology, economics, art, music, etc.) with their accustomed untruthfulness and rationality. They are not studying African politics but the Western ideas and tools in African politics. In spite of all their scholarship, expertise and specialization, the political scientists cannot govern a country and express mature political judgements. In social affairs, they have not proved superior to the so-called illiterates. Illiteracy does not mean ignorance or lack of knowledge but the inability to read and write which, however are artificial inventions. Those who read and write, the literates, have not always shown that they understand what they read and they have more knowledge than the illiterates. That a person must consider himself intellectually ripe after he has been processed in the modern educational institutions, cut in pieces and demoralised, is indicative of the loss of sense of greatness in the modern world.

Liberty, Equality and Fraternity are never ideas of progress nor can a nation of people be created from them. They are instruments of resistance against the existence of a collective spirit.



The formula of equality merely indicates the "A" has a relation to "B", a relation based on equal rights. In this case, the individual loses nothing and gains nothing. Yet, without sacrifice, a nation of people cannot be created. In the end, liberty canonizes individualism. Since all men, however, are not equally strong and cunning, the strong ones turn their liberty to power and profit, the liberty to rule wherever they could because, according to them, they have the power to do so. The formula; Liberty, Equality and Fraternity, cannot create general and common goals just as they cannot establish a community of people. Fraternity, a Christian concept or idea of morality, was introduced to temper the spirit of warfare proclaimed by the pagan ethics of liberty and equality. How could the idea of fraternity be reconciled with the laws of nature, of supply and demand and with Darwinism? Nature has made it certain that the war will not end. Those who observe the conditions of life in Nature will see that the biologic view of civilization held by the West is only the psychic projection of the Western spirit of warfare into Nature. Those who co-operate among each other survive, not the individual. I have emphatically stated that the Western man is an individualistic spirit through and through. The idea of a collective people, even the existence of a collective people, baffles his imagination and understanding. He believes that he is the beginning of the world and life. As a result, the idea of collective ownership, subordination to higher authority, self-surrender, offends against his spirit of individualism. A community, is for him, a program, that is, when he wants a community. Otherwise his ego is the sovereign. We shall see that for the reality of the Black spirit, a community is not something external to be reached through programs and agenda. Every person is born into a community and every person has to manifest the spirit of community in him by expressing the common or collective spirit.

The Black elites were supposed to strengthen the vital forces weakened by the spirit of individualism and, from the depth of their own spirit, create



their own forms of life. They did not do so. Instead, they wrapped themselves with alien ideas and tools, drew plans of economic development on papers and thus failed before even they set out on their "progressive" life. They fell back to inertia for want of a religion of sacrifice, a spirit of initiation, and could not integrate their mental, moral and material forces.

Liberalism, due to its want of discipline, truthfulness, spirit, personality and vitality, can never be the best form of government. Everybody will agree that the best people should govern. "The philosopher King" of Plato could not have meant those who studied philosophy, for the study of philosophy does not make any person a philosopher. He did not refer to a person who merely possessed knowledge but wisdom, a person who had knowledge of principles of the world, life and moral strength, the love of justice, in short, a wise man. Plato would be amazed by the superficiality of modern politics and politicians were he to come to life in this Age of materialism. If the best people should rule, they cannot come from a society where all men are equal. Since all men are equal, nobody is better than another. Election, therefore, must be a farce if its purpose is to choose the best people to govern. Liberalism therefore is an expression of mediocrity, an expression of levelled minds without depth and height. No wonder the West makes judgements on the bases of facts not ideals and the meaning of facts. Democratic decisions, that is, opinions without principles, must belong to the slaves of Aristotle not to men of spirit.

In actuality, however, we see that democracy means inequality of people. Any form of privilege destroys equality. Egoism too destroys fraternity. The individual liberty to do what he likes with his life and property dies under the weight of the arbitrary rule of the state. The pursuit of personal interests destroys collective interests. Liberalism does not believe in the subordination of the individual to the State. A state is a necessary evil, a necessity which Locke based on the protection of property, but must be avoided as much as possible



and, in fact, prevented from imposing its authority on individuals. Here we see the rebellion of the sovereign ego against any authority higher than itself. For the Englishman, a state is an alien imposition on him. The French spirit does not want the State to exist at all. Only the Germans, for awhile, subordinated the individual to the theoretical and absolute state which did not fare better than the liberalism of loose individuals. "He governs best who governs the least": that is inwardly an opposition to the existence of a strong government. It is as naive as the theory of "non-intervention in the internal affairs of other nations" which, in practice, is inevitable considering the politics of interests and power.

"The King reigns, he does not govern": that is a formula as empty as "he governs the best who governs the least". Liberalism therefore is an empty formula. Its opposition of formula, if adopted, destroys the collective spirit of a people. As a result, neither the Whigs nor the Tories strictly opposed each other. They undoubtedly put up a show of mock battle whereby the defeated party resigned and the victor formed a government. The mock battle of election and vote of confidence could only continue because they were rules of the political game and the defeated knew that he had another chance to win. Thus there was neither any decisive victory or defeat. The Black elites adopted this superficial formula of parliamentary democracy, opposed themselves seriously and whole-heartedly but woefully failed. This give the English people and the whole Western nations the idea of being more politically intelligent and mature than the Black people. They indicate that the Black nations are unprogressive while their own nations are progressing daily. An examination of the inner content of liberalism -- logical, ethical, moral, human and spiritual -- refutes the Western claims of political maturity and progress. The few thoughtful people in the West will also come to the same conclusion. But because the Black elites imitate the West, the West therefore believes in



its own self which however it doubted before. The only ground on which the West can believe in itself is that the Black elites copy its beliefs and ideas. Otherwise, the Western people have not demonstrated any political maturity. I do not imply that the West has not produced many books, essays and monographs on politics. I want you to examine the political beliefs of the West in its historical context. If text books on politics have any meaning, they serve as witness against the untruthfulness of Western politics. Why, then, has the West progressed? It is a material progress based on the power of money and explosives, that is, on conquest and plunder, not on the principles of Christian ethics and morality.

If the West gives its ideas and institutions to all people then it will have nothing to fear and will predict the movements of all nations. Nothing terrifies the West more than differences and diversities, especially of ideas, thought and religion. If all men, all nations and all forms of life were uniform, then, the West can devise one system -- an economy of thought -- to predict their behaviour. And having seen the power of collective spirit, the West strives to fragment the whole people so as to deny them the basis of power. The spirit of the whole is a fact observable in principle and indirectly observed, not an empirical thing, that is something to be seen with the eyes, touched with hands, measured and quantified. The spirit therefore eludes the formula of the beast of prey and asserts its freedom against any destructive force.

Liberalism does not recognise the laws of God but those of Nature. Liberal states have conventions not laws, right and liberty not duty and obligation to the whole. They want economic not human and spiritual unity. Having destroyed the genuine bases of unity, the essential aspects of life which are ethical, moral and spiritual, the materialists want to establish unity on the basis of economics which, in reality, is another phase of warfare pursued without any remorse of conscience.

The Black elites do not understand the necessity



of their time: the creation of new ideas of association, of distribution, of human intercourse. The West has used up its energy. It is not going back to Rome and to rationalism. The creed of individualism is worn-out. Only one route is open: war, "a creative religion", according to Treitschke, Stirner, Nietzsche, etc. Can the Black elites instil life and spirit to the tedious? Without a new religion, the West will drag the Black people to its grave. This is the time for the Black elites to embark on a spiritual adventure and suggest a world religion. Instead of creating from the depth of their spirit, they are hunting for contingent and ephemeral empirical facts. Empirical facts and statistics can neither revive and regenerate a people nor prevent them from crumbling. To progress in atmosphere void of truth, principles, life, spirit, depth of mind and character must not be indicative of greatness.

In psychology and sociology, the Black elites still are subject to the methods, norms and ideas of the West. It has not occurred to the Black elites to examine the meaning of society, man, etc. as used by Western philosophers. Materialism recognises no spirit, personality and the historical man hence the rationalists define societies in terms of reationales as opposed to the religion, belief and history of a people. The sociologists have separated religion and beliefs from human communities and lives to concentrate on abstract man and abstract society. To the anthropologists have been assigned the duty of studying religion and beliefs, but the people to whom the beliefs and religion belong as vital expressions have, from the sociological view-points, vanished into heaps of equations, statistics and figures. The sociologists, for example may study the rate of crime but never, in earnest, study the causes and suggest remedies. Why do the Black elites appeal, for example, to Pareto, Durkheim, etc. instead of developing their own ideas. How is the science of sociology possible when the real individual person is not even known scientifically? How then is the science of collective, unknown individuals possible? The sociologists have merely developed their concepts



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on the nature of abstract man by thinking that human communities are systems of dynamics. I am equally as sceptical as the men of science regarding the generalization of ideas though I realise that ideas, by their nature, are general not particular. But that spirit of scepticism vanishes when we come to the study of a people whose truth does not depend on whether the individual accepts or rejects it. I see the men of science offending against generalizations by studying Black reality and its expressions with the methods and norms derived from the Western belief about reality. By giving the nature of Black reality the same treatment as that of the West, and with the concepts derived from the Western world, the men of science negate their demand for "particular" judgements.

#### ANTHROPOLOGISTS:

This school of experts and specialists are in the worst situation. Who are the African or the Black people? Science has no answer and cannot answer it. The classification of the Black people as the products of this and that racial blood merely begs the question. The division of the Black people into zones to facilitate empirical studies, a division based on maps and not essentially on the reality of Black spirit, does not answer the question. I do not advocate the suspension of that question hence of anthropological studies. But we must be aware of the nature of the matter in question and our incapacity to find the reality of the Black people through scientific methods. The anthropologists may study what they term "specific areas" even though, in the nature of things and in the universe, specific things are impossible to find. Having produced "facts" based on their "areas of emphasis", the meaning of facts cannot be empirical facts, not even "voo-doo", "magic", etc. Since the anthropologists do not know who the Black people are, not even the reality of the Black people, they want to create success out of failure by appealing to the Western and Asiatic



influences on the Black people to explain what they do not know. Those who have no respect for religion, personality, spirit and life cannot express their meaning. If the anthropologists were to reflect on how they knew what they claimed to know, the extent to which they know, they would not have been very superstitious and often misleading.

That men originated from Africa, from the files of mammals, is mere guess-work. It will be time and space consuming to delve into the trend of rationalistic thought in the West, its climax with Hegel, the revolt against systematic thought by Kierkegaard and Nietzsche, the collapse of reason and the emergence of historical thought which Burckhard described as the most scientific discipline; yet it contains much worth knowing. It was a revolt against the imposition of the methods and norms of natural sciences on history. According to Kierkegaard, any historical system, whether philosophical or scientific was a system hence static and abstract and constituted "the very antithesis of life, movement and individual existence". There was then the conviction in the 19th Century Europe that history could neither fit into the requirements of rational thought nor of the empirical sciences. The belief held by the Greeks and the so-called Age of Enlightenment in Europe (perhaps the Darkest Age in Europe in reality) that the essence of man and society was based securely on reason fell in the 19th Century. "The will" or "vital power", replaced reason. Darwinism had opened the door that led to the unconscious power, irrational, "behind the facade of reason". For the 19th Century Europe, for Kierkegaard, Nietzsche, Bergson, etc., "rationality, whether in science or philosophy, was at best a limited practical instrument, at worst, a form of deception". No where was the war against rationalism waged with success except in history. After the victory of history over rationalism, pure reason lost its hold even in physics and accepted the truth that it could not know reality. For the first time, and to the dismay of the Western thinkers, the West realised how subjective was its



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objectivity and how relative its absolutes. Instead of the theory of knowledge, the historical thought established a sociology of knowledge. Dilthey emphasised "the relativity of every metaphysical and religious doctrine" as the product of "different interpretations of an perspectives on the process of life". Hegel's Philosophy of History with his Absolute Spirit, written by ignoring the Black reality which did not fit into his own rationalism, is merely a form of deception. The greatness of Kant in the history of the Western thought consists of drawing the boundary beyond which a systematic thought cannot cross. I mentioned earlier that the West is philosophically childish for its so-called radical thought means the substitution of one opposite for another. With the fall of rationalism which went beyond its boundary, the West rejected everything intellectual and speculative in favor of voluntarism. With the "death" of speculative philosophy from the reaction against rationalism, scientific empiricism too could not survive from the "iron blows" of history. Any expert or specialist who endeavours to know the nature of Black reality without understanding the philosophical mood and trend of materialism is not educated. He will even be dangerous to the value of Black reality due to an excessive passion or contempt for the Black culture. It is of a paramount importance to know the modes of Western understanding, especially since the 18th Century Europe, because the analysis of the Black reality into such modes is deceptive. The experts and specialists have begun their mental surgery, called analysis, on the Black culture without any synthesis in mind. Evolution has reinforced the materialistic creed about reality as merely a material process. The experts and specialists, therefore, emphasize process as "the simplest matter of truth" and even study culture with the methods and norms of natural sciences.

Ethnology, history, sociology, anthropology, paleontology, etc. are subjected to the same methods and norms of material sciences hence the experts confuse themselves and others and publish their



falsehood as scientific truth. The historical culture of a people offers more knowledge about those people than the physics, chemistry and biology of culture. "The biologists consider a certain organism as an autonomous object, with certain inherent tendencies, an object reproducing itself by propagation, is in its essential structure permanent and in the phylogenetic transformations in its organs, forms, functions is determined by the environment in which it lives. As a result of the long duration of the phylogenetic process, the variations of these influences from outside seems to balance each other in the general similarity and repetition in such a way that the factor of environment can be considered as constant and normal influence in accord with the internal conditions for evolution in certain direction." This laboratory argument, unphilosophical as it is, can be seen in the nature of things as a distortion. "...As soon as one considers a single phase of the phylogenetic process in its ontogenetic peculiarity (i.e. views the biological subject historically) evolution is no longer true. The sum total of all the influences from outside then manifests as a consecutive varying series of larger and smaller disturbances of the organism's own condition which in fact abolish the isolated autonomy or internal coherence that one usually conceives in the object."

It is therefore "merely methodology of biological science which prescribes that the organism must be thought of as a set off from its environment, that the constant interdependence of the object and its environment is only token importance and the object's evolution be considered as a closed causal process. The fact that no single one of the billions of influences from outside, taken by itself, is causally related to the inherent evolutionary possibilities of the organism must be neglected." The phenomenon of history cannot be limited to such biological hypothesis of organism. One can objectively analyse the elements which constitute the phenomenon, "dog". In such historical phenomena as the Renaissance and the Reformation in Europe, the



World Wars I and II, there can be no way to determine "objectively" what historical data fit into and do not fit into those events. The difficulty does not rest on the nature of these events which are abstract but in their historical consideration. Historical events cannot be construed in terms of biological phenomena. Hitler, "as a specimen of the biological species man, is strictly delimited and delimitable on Reformation." The object of history, in its ontogenetic form, cannot be equated with the biological event. "It is impossible for history to pass from ontogenetic aspect of a phenomenon to the phylogenetic."

The biological study of the elements which make up the Black people do not tell us the spirit, the modes of consciousness, the state of mind -- the reality of the Black people. A scientist can isolate a rat to a certain degree to study how one particular influence affects it in that isolated and closed system. But history is not a closed system nor can we isolate an individual from his historical world "as a historical organism". The sociologists, for example, commit this error with the result that they merely deal with the abstract man of an abstract system and report their findings in averages. The understanding of human beings in the historical context means gaining contact with their vital culture not the understanding of a strict and closed causality or the representation of their knowledge "in links forming a chain". If we study the Black people like rats enclosed in the systems established by the West, hence outside the context of their historical culture, that knowledge is rationalistic because it is emancipated from life. This is why systematic thoughts or systems distort historical reality, not only due to the limitations of all systems but due to the fact that they have no hold on life. A historical knowledge of the Black people everywhere breaks all systems into which the Black people are classified in pursuit of the cultural spirit immersed in life. Only in the isolated system can we think that the Black people have become completely "new"



organisms with no ideas and beliefs of earlier reality in their ways of life. This however is false once we know the distinction between a biological organism and a historical phenomenon. In the isolated system, the experts and specialists may study the influence of colonialism and slavery on the Black people and consider the sum total of these disturbances as one factor in the phylogenetic aspect, owing to their similarity and constancy. But the historical reality of the Black people negates that system of thought. From the historical standpoint colonialism and slavery, like every contact between man and man, man and nature, inasmuch as they are external influences, are disturbances. The disturbances of colonialism and slavery are merely some of the countless events which before shaped the lives and cultures of the Black people. It will be absolutely deceptive to formulate the nature of Black reality -- past, present and future -- on the disturbances of colonialism and slavery. As a result, I put colonialism and slavery into parentheses so as to examine the spiritual and mental world of the Black people in their cultural context. To understand the cultural forms of a people, we have to go beyond mere objects to the world, a fluid world, where those objects were born. Imagination and intuition are the historical tools for the understanding of cultural forms not the methods of material sciences.

It is a frustrating experience, a down-right act of deception whether consciously or unconsciously, that the men of science who call for objective and reasonable inquiry are not objective and reasonable. I have in mind that "bible of force" termed The Origin of Species which Darwin published in 1859. It shattered ethically, morally, philosophically and intellectually all the pretensions of Enlightenment. On the other hand, it cast light on "human nature, human reasoning, and human motives". Without the understanding of the historical period when Darwinism was born, without the knowledge of the secret wishes and prejudices inherent in that period and, in fact,



in the Western history, there cannot be an adequate understanding of "the origin of species". Herbert Spencer, not Darwin who limited his study to the origin of species, popularized the evolutionary theory. Why did the West suddenly become conscious of evolution -- change and transformation? What was going on before? The West had had a static idea of reality. What Darwin contributed to the West was the destruction of the rigid and static classifications of biological phenomena by Aristotle in Genus, Species, etc. These mental tools -- genus, species, etc. -- were regarded as reality hence the reality of transformation was regarded as a mere illusion. In spite of Darwin's own deception that he followed the Baconian method, collected facts without any previous hypothesis (something he confessed later to the contrary), Darwin did not speculate about the origin of life. Growth, causation, substance, change, have metaphysical implications associated with phenomena. Fidelity to empirical facts therefore forbids any discussion about metaphysical questions. Science has been trying to avoid such questions only to realise that they are inevitable. "However powerful, for example, as a method, evolution possesses no originating impulse. It is not a form of energy, a force or a power; 'it cannot create the conditions of its own possibility'. It operates, if it can be said to operate, within a situation already present. Evolution doubtless may be supposed capable of much, but how did the conditions necessary to evolution arise?" Is evolution a god, which created these conditions as well as itself?"

Darwinism attracted the materialists because it rejected the theory of creation and removed the idea of teleology or purpose. Thus, only material process in space and time remained. This ideal appealed to and fascinated the materialists so much that it impaired their power of thought and reflection. "It is very absurd," Kant remarks, "to expect enlightenment from reason, and yet to dictate to her in advance upon which side she must



necessarily determine." The pagan spirit of the West decreed that the creed of Darwinism must be true and, with atavistic joy, it set out zealously in search for evidence to justify the creed. The grave diggers of deceased animals began to accumulate what they call the "fossil remains of early man or man's immediate predecessors, the interest in the human or sub-human types found in Java, Peking, Heidelberg, Neanderthal, Rhodesia, Kenya, Australia, etc. The fossils have been baptised with difficult names so as to make ignorance scientific hence acceptable.

If man was not a creation of God, then one must account for the phenomenon, man. Darwinism postulated the theory of evolution to account for man. But, what happens if man did not evolve from the files of mammals? What happens if evolution is wrong? The fear of its being wrong seized the materialists so much that they did not even want to hear the questions at all. They have reason to fear. If evolution is wrong, then nothing is left to account for the phenomenon, man. If it is not evolution, then the materialists fall into a "blank amazement, a most disagreeable dilemma." To prevent his uncomfortable psychological position, the materialists desperately cling on evolution, preach and popularize it as a dogmatic truth. What the political constitutions of the materialists affirm as truth, their science destroys as mere illusion. Yet, the West does not see the yawning abyss between its thought, word and deed; an abyss which arouses a sense of pity for such an inauthentic mode of existence.

"In dim outline, evolution is evident enough." Bateson, a biologist, wrote, "From the facts it is a conclusion which inevitably follows. But that particular bit of the theory which is concerned with the origin and nature of species remains utterly mysterious." Undoubtedly the hypothesis is appealing to the mind, but it could also be that the mind is enchanted. We find "everywhere a pertinacious discontinuity, everywhere gaps and barriers, separation, a great diversity of disconnected species. ... Throughout the whole scene you are at a loss to show exactly



how a single species has given birth to another. ...Since evolution is a certainty, why should the petty particulars prove so troublesome? 'Ideas which in the abstract are apprehended and accepted with facility,' according to Bateson, 'fade away before the concrete case. It is easy to imagine how man was evolved from the Amoeba, but we cannot form a plausible guess as to how *Veronica agretis* and *Veronica polita* were evolved, either one from the other, or both from a common form.'" Lamarck wanted to explain the new species, said to be differentiated from each other, by appealing to the influence of environment on living things. The environment compels the organism to create new habits. The parents transmit those habits to their offspring. The offspring of giraffes, for example, have long necks because their parental habits of stretching for food on tree tops produced those features. Darwin thought it was the struggle for existence in the natural medium that produced the new species, that is, those who were selected by natural variations. Thus, natural selection through the struggle for existence was postulated by Darwin as the cause of new species. But the variations were unexplained. "Some forms of life remained stationary satisfied; worms, for example, sharks, and crabs. The limpet has remained unaltered for three hundred million years. ...Others like the dinosaur family, are extinct. ...Two factors, and only two, as far as we can tell, have been at work -- the organism and its surroundings, the germ and its environment -- the germ with all its hidden talents, its secret powers, the environment with all its potencies, the influences it brought to bear upon the germ -- light, heat, nutrition, climate -- whose several and combined effects upon plant and animal we can dimly guess. To which of these factors are we to assign the leading part, to the internal or the external factor? On this issue no agreement has been reached. Somehow they are interwoven..."

What causes variations? We are asked to look for mutations in the invisible depth of genes, theoretically postulated "entities". "And how in the



world could a variation in a single individual of a species consisting of millions give rise to a new and different type? Again the fossils indisputably exhibit the extinct species, but the intermediate forms, the half-way animals, the links between the species, where are they? Evolution is a Becoming, a chain in which we must believe, but it appears to be a chain which consists chiefly of missing links. There is a curious absence of the immediate parents of the existing species, and where in plants are these transitional forms to be found? ...Evolution theory is a grand even an inspired conjecture, yet wears an unfinished air. And behind all this play of arguments and counter arguments stand the great unknowables, time, space, substance, change, causation, smiling ironically down upon the to-and-fro excursions of our troubled minds. With a great show of wisdom we are telling ourselves little, with profound learning exploring fathomless depths, where all soundings fail. ...The origin of species, the history of life is one thing, but what is life itself, the breadth of existence, in which all are sharers?" The men of science believe that by limiting the "field" then they can know things and reality. Does the nature of things accept that artificial restriction of human interests? This is why history shatters human pretensions because it is indifferent to human desires.

Do not confuse Darwinism, the history of animal evolution with the history of human life. What do we mean by the statement that the Black people are evolving? Does evolution mean that the Black people are progressing, better and improving? Evolution does not say whether it is better for a person to be what he is instead of a monkey. The materialists only indicate that with time, there was a change. How? Evolution is a systematic study of animal life with the methods of natural science. It says only that something happened and even proceeds to give us the chronological order of events. But scientific causality says nothing about the inner structure of life, not even about time. One must understand the nature of scientific space and time



to see how "the extended overcomes directedness", and how "space contradicts time yet time underlies the former" and how the serial order of space, time and causality fails to grasp the inner events of life. Even if all the evolutionists had all facts available two million years ago, they could not have foreseen the future animal phenomena and the direction of change. What the evolutionists do not seem to recognise is essentially what matters most: the incomprehensible nature of life.

That man originated from the file of mammals in Africa is not a credit to the Black people. Evolution merely gave the theory of Naturalism a rational support. According to this materialistic theory, "life and mind, humanity and the whole course of human history and experience...are secondary and 'collateral products', mere epiphenomena or incidental sintillations in the working of the souless, ruthless, meaningless wheels which we call the laws of nature, but might be called the mills of Fate. These wheels grind slowly and grind exceedingly small; working together neither for righteousness nor against it, they compel us forever to banish from all regions of human thought what we have been wont to call spirit and spontaneity..." The evolutionary theory wants to indicate that at a certain "time" and somewhere in space -- Olduvai -- the blind nature deposited a material thing that calls itself man. The Black people have no credit for the emergence of animal-man because it was not a conscious and personal creation of the Black spirit. Evolution still remains a mask where the men of science hide their ignorance about the history of life and man.

When we come to the realm of semantics, we see that the Black elites are imitating the Western view about the significance of language. For Plato, the world of reality was opposed to that of change which was said to be a world of illusion. It was impossible for the classical European to conceive of reality as transformation. If the world of reality is apart from that of change, how do we know that words have general applications to infinite diversity of things?



plato equated perfection, justice, goodness, etc. to the static and fixed world of forms. Do the forms of injustice, imperfection and evil also belong to the world of forms -- of perfection -- or to another? What Darwin did to the biological classification of Aristotle, William of Occam, the Nominalist, did to Plato's world of forms. He attacked the idea that language expressed the Universal. He did not see how language could express the infinite things in nature which changed constantly. So, he destroyed the collective form and believed that language should express or expresses particular things. Words became merely "useful signs" with no "ontological referents". As a result, language lost its value as a supra-personal vehicle of communication. Every word was expected to have empirical evidence or lose its validity. Thus, following the trend of materialism, the semanticists, also empiricists, equate empirical fact -- what can be seen with the eyes, touched with hands, measured and quantified -- with truth. This anti-rational trend led to the abdication of thought and imagination. Seeing replaced perception. Having destroyed the basis of meaning and synthesis, including the possibility of synthesis the semanticists, empiricists etc. pursue the collection of meaningless facts.

Having destroyed the "ontological referents" of language and its supra-personal value, language becomes a private property. The semanticists then proceed to create "objective and scientific" language to express "clear-cut", "specific" and "concrete" things. To achieve this purpose, the semanticists filter all feelings and emotions from language so that it expresses solely the "qualities of material perception", expressed in figures, statistics, equations, etc. Such an objective language, according to the materialists, will enable human beings to organize their world efficiently and understand each other. As human beings live "successfully" with their scientific language, they speak untruthfully. Language becomes an instrument, not of dialogue but monologue and polarization. One has to examine, for example, the political semantics of the modern



nations to see how spurious language has become. The "objective" language of the Semanticists has no power to arouse or compel human beings to action. Having indicated that language has no general meaning, the semanticists must distrust the language of the politicians who pass judgements on national and international affairs. The destruction of the sacredness of words, of the magical power of words -- the power to compel one to action, the power to define and control the named phenomenon, etc. -- meant the destruction of the basis of authority. The corruption of language is only a manifestation of the corruption which spreads to all expressions of life that is itself corrupt.

The Black elites, by imitating the ideas of the West in all aspects of life, and by defining the reality of the Black people with those ideas derived from the cultural spirit of the West, fail intellectually and morally to uphold their own views about God, man, community, politics, ethics, morals, etc. The ineffectiveness of the Black elites in their communities and in the world as a whole arises from their lack of originality, creativity, independence, depth and initiative. Undoubtedly they have skill which enable them to play roles in the world designed by the Western mind. But of all the ideas they hold or they learnt, which one is their own? What have they to teach other communities of people? In science, religion, politics, economics, sociology, philosophy, etc., the Black elites develop as mere appendage to alien modes of activities. If the Black cultural reality was in doubt, it was because the lives, intellectual ability and initiatives of the Black elites were in doubt. To overcome that doubt, one must remove the factors which gave birth to the doubt: materialistic education.



## Chapter Two

## MATERIALISTIC EDUCATION

I began the inquiry into the nature of Black reality by examining the problematic situation in which the Black people are found. To understand the character of that problem, I embarked on the analysis of the situation to determine the ideas which govern the world today, the factors which are responsible for change and the direction of change. The situation is problematic because it embodies profound contradictions. So far, the Black elites, by virtue of the materialistic spirit of education which moulded and shaped their intellectual and moral temper, are developing as mere appendage to alien systems; religious, political, economic, scientific, etc. As a result the authentic nature of the Black reality embodied in religion, philosophy, politics, ethics, morals, art, etc. is stunted and thwarted. And the Black elites have been compromised with this situation.

Having examined the intellectual and moral worth of the Black elites, the next is to probe into the nature of materialistic education, that is, the spirit of that education, because the virus that has sapped the spiritual energy of the Black elites comes from the ideals of the education that produced them. Many people believe that the Black people need education for the purpose of developing themselves politically, economically, industrially, or, in short, of becoming modern. I do not object to education, progress, development and all those ideals which enable human beings to achieve self-development.



What kind of people does a State want to produce? Who are the educators? On these questions depend the structure and process of education. Many people have become disillusioned with the modern education, not because they are not taught science, art, literature, philosophy, etc. but because something essential is missing in it. What are the ideals of modern education and the factors responsible for change in the modern world? The supreme ideal and reality of the modern world is economics -- industrialism and commercialism -- and its art is that of making money. Examine the dimension of human life to ascertain if the environment -- physical and spiritual -- of materialistic education will enable human beings to achieve their highest potentialities, create peaceful communities, strengthen human lives by integrating their faculties, feelings and emotions.

Before I delve into the spirit of materialistic education, I will point out certain historical observations which have important relevance to my inquiry. Those historical observations have led me to the conclusions that the Western universities (perhaps of all nations) are tools for national purposes. I do not object to their serving such purposes but doubt that the universities are open to truth and honesty, that they can pursue knowledge without special interests which, in turn, distort truth and affect human lives. My scepticism is strengthened by the fact that since there is a close relationship, if not an identity, between politics, economics, education and war, and since the purpose of materialistic education includes, among other things, the justification of what politics and economics do, the Western people cannot approach the reality of the Black people with the spirit of truth and honesty hence their academic and professional definitions of Black reality are intellectually, methodologically, ethically and morally suspect. Were we to recommend the academic and professional pronouncements of the experts and specialists on the cultures of alien people to psychologists for



study, we will be amazed to see that the so-called "objective" knowledge, supposedly gained through recognised scientific methods, are merely a bundle of human motives, secret wishes, prejudices and even malice. Anybody who is a judge should show that he is capable of showing justice. Until now, the experts and specialists have done research -- more and more research with less and less knowledge -- in many aspects of nature and social phenomena, but no research has been conducted into the character of the researchers who claim to possess truth. What Kant did in his Critique of Pure Reason was to establish the formal rules of the relationship between the mind and the external world. He took nature solely as the subject-matter of rational activity and thus tried to establish the formal rules of knowledge, that is, mathematical knowledge. Such knowledge is at the reach of anybody who has a scientific training, irrespective of his or her ethical, moral, religious and spiritual worth. When we come to the understanding of a people through their beliefs, convictions and religion, intellectual coldness and aloofness required by material sciences cannot be adhered to without offending against the vital truth of a culture. Should the investigator or the observer substitute his prejudices, secret wishes and motives for the reality he investigates, the possibility of discovering the truth of that cultural reality is doomed. It is in this predicament that the Western elites, who look at their world with the Western eyes, lose their qualifications as the interpreters of Black cultural reality unless they effect a radical change of perspective, imagination and approach.

What are those historical observations? In 1899, Hegel published his work; The Philosophy of History, and in it he wrote: "The peculiarly African character is difficult to comprehend, for the very reason that in reference to it, we must quite give up the principle which naturally accompanies all our ideas -- the category of Universality." So far Hegel was correct because the category of universality -- the Western postulated concepts and the



logic of such concepts -- have no universal validity in all cultures. Then Hegel continued: "In Negro life the characteristic point is the fact that consciousness has not yet attained to the realization of any substantial objective existence -- as for example, God, or Law..." Bear in mind that "consciousness," "God", "Law", for the rationalist and absolute professor Hegel, were postulated, logically defined concepts, hence not the same thing in the intuitive concepts of Black reality. On these distinctions rest the profound psychological differences between the Black and the Western cultures, differences which the Black and Western elites have noticed superficially in everyday life but have not been able to grasp and formulate in the depth of the cultural world. "This distinction between himself as an individual and the universality of his essential being," Hegel continued, "the African in the uniform, undeveloped oneness of his existence has not yet attained; so that the knowledge of the Absolute Being, an other and a Higher than the individual self, is entirely wanting. The Negro, as already observed, exhibits the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and morality, all we call feeling -- if we would rightly comprehend him; there is nothing harmonious with humanity to be found in this type of character...The Negroes indulge, therefore, that perfect contempt for humanity, which in its bearing on Justice and Morality is the fundamental characteristic of the race.

"They have moreover no knowledge of the immortality of the soul. ...The undervaluing of humanity among them reaches an incredible degree of intensity. Tyranny is regarded as no wrong, and cannibalism is looked upon as quite customary and proper. Among us instincts deter from it, if we can speak of instinct at all as appertaining to man. But with the Negro this is not the case, and the devouring of human flesh is altogether consonant with the general principles of the African race; to the sensual Negro, human flesh is but an object of sense -- mere flesh. ...Among the Negroes moral sentiments



are quite weak, or more strictly speaking, non-existent. ...At this point, we leave Africa, not to mention it again. For it is not historical part of the World; it has no movement or development to exhibit. Historical movement in it, that is in its northern part --- belong to the Asiatic or European World. ...Egypt will be considered in reference to the passage of the human mind from its Eastern to its Western phase, but it does not belong to the African Spirit. What we properly understand by Africa, is the Unhistorical, Undeveloped Spirit, still involved in the conditions of mere nature, and which had to be presented here only as on the threshold of the World's History."<sup>1</sup>

1. Hegel spoke about the spirit of the African people, not about any ethnic group. Historically, philosophically and religiously, he was correct. From that standpoint his views, whether correct or incorrect, have universal validity among all Africans or the Negroes because he viewed them as a people not as individuals.

2. The reader should pay attention to such terms as "universality", "substantive, objective existence", "God" or "Law", "the knowledge of an absolute Being", "World History", etc. as used by Hegel and all rationalists. They are postulated concepts which have no bearings on the intuitive and aesthetic African world. In other words; God, Law, Spirit, etc. do not mean the same thing in both worlds.

3. Hegel published, The Philosophy of History, four years after the continent of Africa was shared by the European powers in Berlin. As a philosopher of the State who thought that the "World History" was the Prussian history, and as a rationalist who only admitted of the truth that his logic could grasp, he was only justifying the political, economic and military conduct of the European

<sup>1</sup>Hegel, The Philosophy of History, Dover Publications Inc., New York, 1956, pp. 93, 95, 99.



power in Africa.

4. To understand the thoughts of any thinker, one must understand the beliefs governing his epoch, the problems facing that epoch, how those problems were formulated and then the answers given. The mind of a thinker reflects the beliefs of his period. Therefore, to understand the Hegelian as well as the Victorian views about Black people, one must know the beliefs, desires, expectations, etc. governing those epochs.

5. The Western people passionately believe in experts, specialists, printed words, the testimonies of the senses, etc., in things revealed to them by somebody said to have been inspired by God, Absolute Spirit, etc. As a result, in their attempt to doubt everything (like Descartes), they believe in everything. As a result of propaganda; religious, political, economic and educational, the Western people succumb to a mass belief, something absent among the Black people. The so-called illiterate and traditional African wants to understand the meaning and content of the words presented to him. This attitude does not aid the triumph of mass belief or propaganda. The triumph of propaganda depends on the prevention of a people, individually and collectively, from thinking or on conditioning them to think along the pre-established line. Any honest thinker will see that far from elevating human consciousness, ethical and moral feelings, strengthening human faculties, mass education weakens them. It weakens them for a special reason: to produce a "mass-man", that terrible phenomenon which weakens everything lofty and noble in life, politics, culture and mind. The triumph of the mass-man witnessed the death of spirit, life and culture. Many acute minds in Europe like Stendhal, Goethe, Nietzsche, Ortega y Gasset, etc. foresaw the demoralising consequences of the mass-man phenomenon. Today such negative consequences are said to be signs of advancement and progress.

6. If "Africa has no movement or development to exhibit" as Hegel remarked, then Africa was



static. It was in this light that the static mind of Europe saw Africa. Even the "darkness" of the Continent was a psychological projection of the Western mind into the African world and which can only be understood by studying the mind of Europe. If "Africa has no movement or development to exhibit" then the movement found there today is the product of the Asiatic and Western Spirits. The experts and specialists, by thinking along this belief, arrive at the conclusion that the Black people had no history prior to the advent of the Asians and Europeans. Seeing an event, the experts and specialists explain it in terms of the Western and Arabic influences and all other external influences. If they succeed in arranging that event on the serial order of space, time and causality, they call it a scientific fact hence truth. If they fail, they destroy their consciousness of the existence of such a phenomenon. The intellectually naive experts and specialists in fact have proceeded to write on African history, cultural behaviour, rituals, art, etc. but ignore African beliefs, philosophy, ontology, which give meaning and direction to isolated facts collected by factual intellectuals.

7. In 1899, Africa was not a part of World's History according to the West, at least, an expert, a specialist and a philosopher -- Hegel -- so indicated. Metaphysically speaking, Africa did not exist. How could there be a real existence without movement? Only the Absolute Spirit recognises this condition of immobility hence it is anti-personal. So, Africa did not exist in 1899, or, at least, she was irrelevant.

In 1907, Meredith Townsend published his book: *Asia and Europe*. "If Europe can avoid internal war, or war with a much aggrandized America," he wrote, "she will by A.D. 2000 be mistress in Asia, and at liberty as her people think to enjoy."<sup>2</sup> Disraeli

<sup>2</sup>Meredith Townsend, Asia and Europe, G.P. Putnam's Sons, New York, 1907, pp. 4.



uttered that "the British Empire would be...a precious trust to be guarded and strengthened as the greatest source of British power, not treated as a necessary temporary nuisance."<sup>3</sup>

When some British colonies were agitating for Independence, Churchill opposed it saying: "What we have, we hold." The European domination of the world was not a temporary program though that desire could not negate the necessity of history. And speaking about the African people, Meredith Townsend remarked: "If they all perish tomorrow, the world would be the richer by the whole resources of Africa -- probably the richest division of the globe -- which would then for the first time be utilized." That program of a total warfare against "savages" was not merely thought about but implemented. And, if all the Black people were not annihilated, it was because there were too many of them. The Tasmanians, racially "the Oceanic branch of the black race" were estimated at 5,000 people in 1642 when Tasman, A Dutch navigator, reached their island. In 1772 when the coast of Tasmania was being explored for exploitation by a French expedition under Marion du Fresne, the first Tasmanian was shot dead by the intruders. In 1803 the English began the colonization of the Tasmanians. "In the following year a panic seized the colonists, and they brutally shot down a party of native men, women and children, who were approaching them with every sign of friendship. This act precipitated hostilities between the whites and the natives, which lasted for twenty years."<sup>4</sup> The colonists regarded the aborigines as a degenerate race, not so much human beings as wild beasts to be ruthlessly exterminated. By 1847, only forty Tasmanians were left on earth. These were put in "a reservation near Hobart." The last male Tasmanian died in 1869. In 1876 the last woman and the last Tasmanian, "Truganina

<sup>3</sup>Raymond J. Sontag, England and Germany: Background of Conflict, 1848-1894, D. Appleton Century Co., New York, 1938, pp. 101.

<sup>4</sup>George Peter Murdock, Our Primitive Contemporaries, The Macmillan Co., New York, 1934, pp. 16.



or Lalla Rookh" died. The Western anthropologists, humanists, priests, etc. who almost faint to see a spider crushed or a cat beaten raised no voice in protest. Thus, "civilization" triumphed over "savagery".

"In 1914," wrote Julian Huxley, "we Europeans could have pointed with some pride to the fact that we had for all practical purposes suppressed the constant violence of inter-tribal war in Africa. But by 1919 that boast seemed a little empty. In four years, more African natives had been killed or had died of disease or even of starvation as the result of white war than in forty years -- perhaps a century -- of the old primitive warfare of the blacks." Huxley had no courage to say that the boast was empty not "seemed a little empty". We are not speaking about inter-tribal war which, on a close examination, was not free from the Western influence but war as a religion, as a natural law and as an exercise of power and prestige. And "more even, than from the outer world did the noble natures suffer in themselves, in their conscience. A terrible serverment yawned open between body and soul, desire and reason, feeling and doctrine, intellect and sensuality, morals, and politics. Only as rough and unphilosophic a nation as the English could, during the Trasvaal war, burn houses down and fight against women and children abroad, and, at home, fine a man ten pounds sterling for maltreating a cockatoo; any other people would have been shattered by such contradictory principles of public and private morals. And this hypocrisy was not only English but universal, for at this fearful time every man and every state was hypocritical."

Contrary to the European motives and desires, as well as to the predictions of Meredith Townsend in 1907, Europe could neither avoid internal war nor war with America. The mechanistic intellectuals whose modes of understanding are invented to handle material things are in quandry in the realm of life with its incomprehensible elements. With feelings of contempt, ignorance and despair, they ask whether history is a science, whether historical knowledge



is objective, etc. For whom is historical knowledge a question? Is it a universal problem?

As a student of comparative ethnic psychology or of comparative culture, it violates my imagination to discover that the Western people who boast of having produced historians and philosophers live unhistorically. They attempt, but in vain, to escape from history and philosophy because these touch on the lives and psychology of a people. The mood and temper of history and philosophy are not impersonal because they are not physics, chemistry and mathematics.

The West is baffled because it cannot control, predict and manipulate history as it does in the realm of material things. The West has seen its wishes, desires and motives shattered by the omnipotent power of history which the instrument can neither detect nor measure. "Is history a science?", the West asks with a sense of desperation. For the African spirit, that is not a question. The teachings of history are self-evident truths. That which has occurred can never be altered or denied. For the African spirit, the language of history is emphatic. "To the Indian Saint or philosopher the whole world of matter is unreal, and the whole of human history illusory. There is no meaning in time or the process of time; still less is there any goodness in it. ...To be delivered from the illusion -- from life, that is, and activity in time -- is the object of all effort and all religion. ...Guatama Buddha, it would seem, was a thorough-going sceptic and rationalist; he believe neither in God nor in the soul; and the object of his teaching was to deliver men from life to annihilation by instructing them how to eliminate desire. Brahminism, on the other hand, wishes to deliver them from false life to true life. The true life is life eternal; and we may have access to it by discipline and meditation. ...What is important is that...precisely that is denied which the West most emphatically affirms: the reality and importance of the material world, and of the historic process in time. ...Indian society became impregnated



with the sense of nothingness of life in time. To escape, not to dominate, became the note of their religion. And life being insignificant, history, of course, was so too. It is not an accident, it is a consequence of their attitude to life, that there are no Hindu historians. Contrast the Mahometans, contrast the Chinese, contrast the Western nations. How can you write a history of a nightmare? You don't do that. You try to wake up."<sup>5</sup>

If you desire nothing in this world and have nothing to desire in it, there is neither success nor failure. This being the case, history does not exist for the Indian Saint. The Indian religion teaches the Indian to eliminate or destroy all wishes and desires as the mode of authentic life. The secular religion of the West instructs the Western man to pursue what he can conquer, possess and dominate. We see, therefore, that the question as to whether history is a science or not arises from a particular cultural spirit. The West thinks that the past is dead and frozen, that the past does not figure in the present or should not figure in the present, yet the West makes predictions about the future on past events. Factual time forces the Western man to rush into the future without any appeal to tradition, yet he makes use of tradition, precedents, etc. His reason counsels him about one thing -- to escape the past -- his feelings admonish him to the contrary -- to make use of the past. His reason casts doubt on the value and objectivity of historical knowledge because history is not subject to the methods and norms of material sciences. But can the Western man destroy his memory, conscience and imagination because history does not fit into the requirements of physical science?

Consider, for example, the World War I. What was the cause of that war? In Material sciences, when the scientist succeeds in rearranging an event on the serial order of space, time and causality, he calls it

<sup>5</sup>G. Lowes Dickinson, Civilizations of India, China and Japan, London MCMXIV, pp. 12, 13, 15.



a scientific fact. He formulates, with the language of mathematics, the "behaviour" of that event. Can the historical phenomenon, World War I, be thus treated, that is reduced to formulae and equations? What was the cause of World War I? One must seek the cause or causes in the minds of the European people; in their wishes, desires, motives, goals, policies, beliefs, passions, etc. We see automatically that a physical fact is different from a historical fact hence the modes of approach differ. It does not imply that history will violate logic, that is, what Spengler called the "organic" as opposed to the "inorganic" logic of material things. Examine, for example, the causes given for that display of murderous passions. "The Germans were the cause of it, because they aimed at world dominion," or "The Entente caused it because they aimed at the encirclement of Germany", or "The European system of imperialism and the policy of the balance of power caused it, because the Great Powers competed against one another for empire and power and places in the sun by means of force and hostile alliance", or "Capitalism caused it because international, like national, society was based upon competition for economic profit, upon the will to exploit." "...We said: We are fighting for the respect for public law and for the right of public justice, which are the foundations of civilization," according to Mr. Asquit; or "The World must be made free for democracy. ...We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them," according to President Wilson or "We must and will fight to a successful end our defensive war for right and freedom," according to Herr Bethmann-Hollweg; or "We are fighting for the right of self-determination."<sup>6</sup>

<sup>6</sup>Leonard Woolf, After the Deluge, A Study of Communal Psychology, Penguin Books Ltd., Middlesex, England, 1931, pp. 26.



The causes of World War I have to be explained, therefore, by a complexity of psychological factors, uncontrollable and unpredictable hence beyond the power of physical science to grasp. In 1933, Julian Huxley wrote that "Africa is a continent almost without a history, but it is rapidly acquiring a surprising pre-history." Julian Huxley had returned from a tour of East Africa, where he met with Dr. Leakey, the anthropologist, saw the fossils of animals and the "Indirect Rule" of British Colonialism at work. He slightly modified the views of Hegel but implicitly thought along the Helgelian line. In 1974, Janheinz Jahn wrote in his book, Muntu: The New African Culture, that "Africa is entering World History."

Hegel, Meredith Townsend, Julian Huxley, Janheinz Jahn, etc. spoke about World History. What is the content of this World History? Has it been written? Who wrote it? What is the World History for the English and for the German? The conclusion was that it is difficult, if not impossible, to expect truth and honesty from the scribes of the State, that is, the experts and specialists. Examine the political climate under which those experts wrote their books and you will discover that the minds of those experts followed the migration of the political sun. Compare the ideas of Hegel with those of Janheinz Jahn. It is a distinction between slavery and partial independence. The unprecedented interest in Africa today casts doubt on the truthfulness of the Western experts. Europe had had interest in Africa looking for slaves, raw materials, markets and places to repopulate her own population for effective plunder and conquest. Another dimension is added to the existing interests: Cultural information. Had the World War II not defeated the European ambition, the Western experts and specialists would not have modified their views about the Black people. The views are that the Western intellectuals cannot go against the political and economic interests of their nations. As of now, none of them has the moral and intellectual courage to examine the modes of thought, the state of mind and the ideas of the Black people and to proclaim the truth that the principles which would guide



the institutions, constitutions, laws, etc. of the Black people must be deduced from their experience. The intellectually lamed and morally weakened Black intellectuals have no spiritual power to see beyond what the Western experts showed them. The European students who are spiritually worn-out, sceptical and bewildered, search for exotic feelings to regenerate their spirit but ignore ideas and principles. Thus, African religion is seen as mere rituals and voodoo. Evan Pritchard's account of Nuer Religion, for example, was nothing but a journalism in religion. In African politics, any man of thought and sensitivity will observe irresponsible and irrelevant comments, published rationalism, said to be the "evolution" of "tribal" and "modern" African politics. Where does one find a criticism of Liberalism and Marxism by the Black elites? Where does one see African political ideas deduced from African religion and philosophy? All one could see are superficial commentaries on political administrations during the colonial and neo-colonial periods. Then the new missionary zeal is to preserve the wildlife for posterity, to preserve them against the European rifles, but nobody speaks of preserving the African spirit, religion, philosophy and culture. The superficial interest taken in African culture, motivated by a guilty conscience, pacification or by the desire for cultural penetration, does not aid the growth and value of African culture. Culture by research is not only vulgar but dead. One has to live culturally.

Everything religious, spiritual and personal dies upon contact with the Western mind which reduces those phenomena to science. I have seen the Asiatic religions, the Indian for example, reduced to chemistry, physiology, graphs and formula. African art is being given the same rationalistic treatment. The analysis of art objects has produced fascinating results but all these are still irrelevant to the spirit of the African art. The essential is the religion and philosophy which gave birth to the art objects. The art opens the door to the unconscious



world of the African spirit. What ideas and principles do the unconscious spirit of the Black people suggest through their art for the organization of their communities, politics, economics, education, etc.? The experts and specialists have not asked themselves that question. Their complaint about the lack of documents and material evidence for the study of African culture, history, politics, religion etc. has no justification. Because their minds have been shaped solely by the written culture, they find it difficult to adapt in the atmosphere of unwritten culture, to read the symbolic meaning of African art which is the best form of writing. If the lack of material documents or data was responsible for the gross errors committed by the Western experts before, how did such data suddenly appear in the 1960's? Apart from secret wishes, desire and prejudices blocking the thought and imagination of the intellectuals on African culture, the modes of judgement invented by the West to handle material phenomena do not grasp the human, spiritual and religious phenomena. In other words, the Western modes of judgement triumph in the manipulation of Nature but not in the knowledge of man, spirit and God. To approach the spirit of the Black culture with the Western modes of judgement, just because such modes of judgement are scientific, is an error which almost all experts and specialists have committed. And because the knowledge gained with such modes of judgement are scientific, it is lifeless and meaningless.

How can one account for the psychic urge compelling the West to see its history as the World history and its image as the enlarged copy of the whole World? Hegel termed it "the category of Universality." "In the vast problem with which the Western mind is struggling in history," Benjamin Kidd wrote, "there are thus, it will be seen, two distinct but absolutely opposing ideas. For centuries past the attention of the Western intellect has been concentrated on the forces on one side only of this problem. From time immemorial the dominant theme of the West has been



everywhere the same -- the activities of the individual successful in the struggle for his own interests. It is the science of these activities, the heredity of this individual, the laws of this struggle, which constitute the principal sum of Western knowledge and which have contributed the main elements of Western history."<sup>7</sup>

"The Western mind has, in reality, almost completely missed in every form the employment in the service of civilization of the emotion of the ideal. And where it has hitherto sought to employ this illimitable cause it has hitherto only directed it to some aim so essentially barbarous and monstrous in conception that the effort has been fore-doomed from the outset of failure. ...Why then has the mind of the West so completely missed or misconceived this function? Why should a cultured mind of the East strike a note which rings true in describing Western science as no more than ignorant knowledge? Why after centuries of industrial progress should we only have still throughout the West the economic system untouched by the slightest breadth of collective idealism against which Marx declared the social war or against which a President of the United States formulated the terrible indictment that it is only a struggle of interests, of which the law is, 'let everyone look out for himself: let every generation look out for itself; while the reared giant machinery which made it impossible for any but those who stood as the levers of control to have a chance to look out for themselves?'+ Above all, why in the single instance in which the West has hitherto grasped the conception of employing the emotion of the ideal on a large scale towards a collective aim, namely, in organizing nations of war, has it hitherto only directed it to results so atavistic and so devastating that for a thousand years Western civilization has rendered universal

<sup>7</sup>Benjamin Kidd, *The Science of Power*, G.P. Putnam's Sons, New York, 1918, pp. 159.

<sup>+</sup>Inaugural Address of President Dr. Woodrow Wilson, 1913, *Times*, March 1913.



history synonymous with universal homicide?"<sup>8</sup>

It is the spirit of Individualism with its attendant egoism that conceives the whole world in terms of itself. The spirit does not recognise anything that exists outside the will of the Ego. It is comparable to the childish inclination of a baby who thinks that all that his parents possess are for himself alone and not for his brothers and sisters. It is this childish egoism that stirs violence, fight, jealousy and resistance against collective sharing. This creed of individualism permeates all aspects of Western life. In religion, it manifests itself in the creed of individual conscience and self-justification by faith. One finds it too in the ascetism of the monastic life which sees religion as a mechanism of individual salvation not as a spiritual force for the preservation of human communities. In politics, individualism manifests itself in the doctrines of liberty and rights. In biology, it is the doctrine of the individual survival for existence. In economics, it lurks in the doctrine of Supply and Demand. In philosophy, it is the study of the individual mind and in psychology, the individual psyche. In science, it is the search for particular facts and particular judgement. So, when the West speaks about the World History, Humanity, Laws of Reason, etc., it is only referring to an enlarged copy of its Ego.

"Now if we regard the history of the West in the past, the first fact which stands out before the imagination is the overwhelming and dominating influence of the heredity of the fight in all Western peoples. The peoples of the West represent ...the largest, the most intense, and most prolonged process of military selection in the world. For thousands of years before the dawn of history the West has been the seat of the highest expression of force representing the highest expression of the individual efficient

<sup>8</sup>Idem, pp. 162, 163.



in the fight of his own interest. The consequences of this fact are felt today throughout every fibre of Western civilization. It is the qualities of the fight (the qualities ...dominant in the age of evolution when the universal effort of the efficient individual of the race was for A to endeavour to kill B before B was able to kill A) which survive in overwhelming strength in all Western institutions."<sup>9</sup>

"The terrible dominating heredity of the fight inborn in the West has made of this ideal -- Christianity -- throughout history a cause of blood and war and of world-embracing conflict. The unfolding of the Christian religion in the West has been a record of fighting and slaughter aiming at worldly triumph which is absolutely unparalleled in any other phase of the history of race. In all the developments in which we see the West endeavouring to present to the human mind the tremendous ideals of the Christian religion, one aim seems almost invariably at some stage to become dominant in the fighting mind of those who have held power in the West. In the development of its Churches, of its creeds, of its nationalities, of its theories of the State in relation to civilization, the West has continuously made the interpretation of the interest or of the aims of the Christian religion, or of some system of national policy proceeding from them, the occasion for entrenching itself in absolutisms always resting on force, always organized by force, and always aiming directly or indirectly to impose themselves by force on other people. The principal theme of the history of the West is the theme of these universal wars of slaughter carried on by nations and peoples in the name of the principles of the religion of universal peace. In these conflicts, despite all appearances to the contrary, right, truth, and justice have been almost without exception, just as in the pagan world, made to rest in the last

<sup>9</sup>Idem, pp. 163, 164.



resort on successful force. ...Western civilization throughout history has professed to be the civilization founded on Christianity. Yet almost every development of the West has been based on war, and has taken place with the menace of war or the fact of war accompanying and pervading it. The terrible individual heredity of the fighting male in the West is so blinding to the mind in all its effects that the violent contradictions of standards which it provokes mostly pass absolutely unnoticed. Men of culture, and even the actual leaders and teachers of Christianity, seem quite unconscious of the spirit of a contradiction which in actual fact exceeds anything that has been witnessed in the world under any other standards. The spectacle of the West, for more than a thousand years under the influence of the inborn heredity of the fight in its ruling classes, devastating the world with war in the name of the religion of universal peace, will beyond doubt strike the mind of the world in the future as probably the most monstrous phenomenon in the history of humanity."<sup>10</sup>

No study will render the understanding of the unconscious character of a people clearer than the psychology of history. The pursuit of the behaviour of mice and monkeys on the part of the behavioural psychologists or better physiologists, can never reveal the innermost character of a people. The study of physics, chemistry, etc. will not unfold the unconscious life of a people. Go to history which is the ocean of life where feelings, emotions, passions, etc. swim energetically. The emphasis on Western history is neither accidental nor malicious but destined to cast light on the spirit that has been dreaming about and fighting for World History.

"Western History," Benjamin Kidd continued, "displays an ascending curve of slaughter as it rises to the Armageddon of 1914 which furnishes an example of the instinct of combativeness expressing itself through nationality that would be absolutely incredible

<sup>10</sup>Idem, pp. 166-169.



if we were not familiarized with it as the record of some savage order of the world."<sup>11</sup> Mr. Donald expressed the combative nature of the Western spirit permeating economic activities when he stated: "Dividends must be earned even if principle is to suffer in the process." "Almost the entire effort of the Western mind to apply Darwinism to the collective standards of the world," Kid observed, "has been an effort to apply to the affairs of civilization the principles of power in the individual integration conceiving them to be the principles of power in the social integration."<sup>12</sup>

It is the spirit of individualism and egoism which says: "There are no Rights in the World like mine. There are no people in the World like Us. There is no tomorrow in the world like Today. These are the cries which have from the beginning represented the elemental emotions underlying war. ...Nothing can ever reconcile this elemental antagonism between the principles of civilization and the principles of war. One side must ultimately annihilate the other. But no material or economic cause, no agreement between nations can in itself abolish war. War can never be brought to an end until the cultural inheritance of civilization imposed on each generation from childhood onwards under the influence of the emotion of the ideal renders it as impossible for a nation to engage in war and lose that principal motive of self-respect which makes life worth living as it is now impossible for the normal civilized man, apart from any question whatsoever of material loss or gain or punishment, to engage in robbery or murder."<sup>13</sup>

The conclusions of these brief analyses have profound implications, the few of which I would like to mention.

1. The Western spirit is the least capable of appreciating the qualities of the Black spirit.

<sup>11</sup> Idem, pp. 175.

<sup>12</sup> Idem, pp. 197.

<sup>13</sup> Idem, pp. 244.



2. The mood and temper which shape the minds of the materialist intellectuals are unfavourable for the expressions of the Black spirit hence the academic and professional definitions of Black reality by the experts and specialists are suspect.
3. The intellectual tools invented to handle material things cannot grasp the spirit of Black people.
4. The ideals, process and consequence of materialistic education which I will now describe profoundly violate the spirit of Black culture. In short, the environment of materialism is opposed to that of vitalism which constitutes the spiritual basis of Black reality.

Western beliefs, ideas and world-view shape the Western institutions, constitutions, political and economic systems. Beliefs and ideas, therefore, have profound consequences. The Western educational systems are the products of Western beliefs and ideals. Thus, the deep relationship, if not identity, of education, politics, economics, religion and war discloses itself. Through the Western educational systems flow into the minds of the Black elites those beliefs and ideas from the alien clime which are said to be the tools of modernization. But the so-called crisis of identity experienced by the Black people arises from the attempt of the Black people to live by the instinctive belief of the Western people: individualism. If the Western beliefs and ideas which, supposedly, aid the advancement and progress of the Black people produce adverse psychological effects on the Black people, one has to examine the nature of the Western beliefs and ideas, and those of the Black people respectively to ascertain where the adverse effects originate.

What kinds of people does the modern educational system want to produce? To answer this question, one must know the beliefs and ideas governing the modern period and the forces responsible for change. The creeds of materialism, industrialism and commercialism govern the modern world which promises comfort and



leisure --well-being through manufactured goods-- to modern people. Surely modern education has to produce the people who will make the realization of the ideal of comfort and leisure possible: people with skills and techniques to occupy posts along the industrial and commercial lines of mechanical civilization. It does not matter whether one is a physicist, a chemist, an executive, a medical doctor, a psychologist, a psychiatrist, a sportsman, an artist or a banker; everyone fits into the materialistic system. Materialistic education produces people to know their places along the line of mechanical civilization, to conquer and occupy positions, to know their rights, etc. It does nothing about and has nothing to do with spirit, the individual growth as a complete man, personality, the depth of mind and character, the elevation of the ethical and moral standards, inner joy and peace, discipline, culture, the leisure of inner growth and the spirit of sacrifice necessary for the existence of an organic community.

Is there any wonder therefore that the Black people experience the crisis of identity? They experience it the more because the beliefs, ideas and the modes of life they are struggling to live with are not their own. They do not spring from the nature of their own reality. Surely the materialistic education offers the skills and techniques to live successfully in the material world, that is, to make money. But the successful people are not necessarily living truthfully with themselves, with Nature, with man and God. The successful modern people may have skills but they are not necessarily intelligent. Science, for example, is more than the collection of facts. Wisdom is not a mere possession of skill nor does going to theatres or a visit to Museums mean culture. The materialists praise intelligence, but only the intelligence of an inventor, the intelligence that produces items to enable the rapid increase of facts, of production and of consumption. Those who call for the strengthening of human faculties, for a leisurely growth of



the individual, for the increase of the horizon of human mind and imagination, for the elevation of the ethical and moral standards, for discipline and a check on greed are not "intelligent", "modern", "up-to-date" and "educated". They do not help the economy hence the nation. It will be absolutely erroneous to suppose that those who are in the positions of command or leadership in the modern world are ignorant of the demoralising consequences of their materialistic creeds coupled with their violence against life, truth and the highest ideal of cultured people: God. That they have done nothing to restore strength and dignity, truth and nobility to life can never be attributed to human imperfection but pre-meditated wickedness whose principles have been institutionalized and legalized. I am compelled to point out the institutionalized errors of materialistic societies forcefully, not necessarily for materialistic societies themselves but essentially for the Black people. Knowing how imitative they are of the ideas and behaviour of other people, they have wrapped themselves with the psychology of materialism hence their so-called national and human progress failed before it started.

It is materialistic education that demands that facts and facts alone should be the items of knowledge. Such a demand automatically restricts the spirit to material events and particular things in space. It undermines the spirit of culture whose strength lies in the world not seen with the eyes, touched with hands, measured and quantified; but captured with imagination, intuition, emotion of the ideal. Materialistic education thereby stifles the spirit, negates the freedom of growth and produces stunted minds and fragmented individuals. Man must fact the world and life as whole to grow as a whole man. Materialism is the mortal enemy of general beliefs, of life, of spirit, personality and culture. The masters of material things have never mastered the art of life and of living. In the face of the difficulties which the conditions of existence requires for a mature growth, the materialists



surrender and seek refuge in manufactured drugs to relieve themselves of pain.

Science, as indicated earlier, stems from materialism and both arose from the pagan spirit of the West. Science is an intellectual relationship with Nature and, in the West, the same intellectual relationship is established with man and God. The result is that the rationalism, the cold and abstract simplicity of Nature expressed in formulae and equations is carried into the realm of man and God. Nowhere does the Western man possess the knowledge of reality; neither in the realm of Nature, man nor God. The strength of materialism lies in the "cunning of reason" which invented theorems, axioms, hypotheses, to handle the invisible energy flowing in the world. In the relationship between man and man, man and God, the masters of Nature demonstrate their profound ignorance. One might wonder why I lay emphasis on reality. But that was the mission of physics -- to discover the reality of things, to know the world so that man can better live in it. On the way, the physicist discovered power. Some now say that power is reality. Some say that reality cannot be known scientifically therefore it does not exist. Others say that intellectual relationships with God, man and Nature are not the sole route to reality (now unknown), that there are also personal and religious relationship which offers a different kind of knowledge, meaning and value.

A good materialist will never admire an intuitive and personal contact with Nature, man and God. He wants the inorganic logic of Nature as opposed to the organic logic of life. On this line, the Black and the Western psychology are in conflict. The Western culture is not as difficult to understand as that of the Black people. Almost all the beliefs and ideas of the Western culture are postulated concepts, logical constructs, which are easily understood once a person understands their definitions. As a result, the limitations, errors, contradictions and distortions, inherent in those systems of postulated concepts are conspicuous to a reflective mind. Does a Western



man know, for example, what the Black man feels about his ancestor, about spirit, God, life, etc.? I will show that in the aesthetic continuum of the Black world with its emphasis on personal contact, face to face with reality and on the logic of aesthetics, the logic of the West crumbles. The Western elites have already noticed this fact but could not grasp its meaning. Having believed that their logic was the sole route to truth and seeing however that the Black cultural expressions did not fit into their logical schemes, the Western elites concluded that the Black culture, history and vital expressions were "backward", "undeveloped", etc. They never suspected, and most of them have not still realised, that the logic of material science, the modes of Western knowledge and consciousness, are not proper tools for the understanding of the Black reality. The error is not only in the subject-matter but in the logic of approach. That the Black elites too failed to see the logical distinctions between the Black and Western worlds is much more pernicious to Black culture than all the views of Western observers. Materialistic education is one of the factors responsible for this error. The search for intellectual relationship between human consciousness and the outside world is not only a product of a particular culture -- West; but has its root in the Greek world. Kant, in his Critique of Pure Reason, established the formal rules governing that intellectual relationship between the Western consciousness and Nature. He defined the limitation of rational power, that is, the grounds on which reason can exercise its power: on phenomena. Kant, in this respect, was alluding to mathematical knowledge not to the knowledge of Practical Reason. Materialism knows solely the logic of space not that of history which is life itself.

Nature recognises quantity not quality. In pursuit of the secret of Nature, we realise that the higher the mathematical abstractions the simpler the world of equations and formulae but the less reason knows about reality. The simplicity



God. As a result, the West no longer speaks about political ideas, principles and the form of life but political programs and opinion-polls on which to base political decisions.

The materialists hold that the real is the material and its process in time. This metaphysical belief has been refined scientifically through mathematical abstractions and the invention of mathematical space and time. With the abstract schemes of space, time and motion or causality, the Western mind began to track down the invisible energy, manipulate and exploit it. No matter how successful the theories of the scientists may be, there are still many scientists who reflect on the knowledge of the facts observed. The physicists tell us that "an association of exact position with exact momentum can never be discovered." This suggests, according to Eddington, that "there is no such thing in Nature." "Now a combination of exact position with exact momentum may be an impossibility in Nature;" Frank K. Notch wrote, "but that impossibility is quite senseless to us. If matter is matter (that is, something substantial) and motion is motion (that is, a relative change of position), then there must be a combination of position and momentum. We are unable to think of matter without mass or substance; we are unable to think of relative change of position without relative velocity. And momentum is only units of mass multiplied by units of velocity.

"Yes, but suppose matter is not matter, and suppose space is not space (that is, extension). We have, indeed, every reason (every scientific reason, that is) to suppose that these things are not themselves at all. What are they then? We do not know. We cannot know. We can give only figures and formulas. To direct apprehension (that is, to knowing) the figures and formulas mean nothing. Thought is now groping in phenomenal reaches which it can sense only by inference. There is (probably) a reality somewhere in the structure of things, but it reaches us as a framework of highly useful and highly unintelligible symbols. Space is a number of measurement,



matter a pyramid of formulas. The world of science has dissolved terrifically into a new metaphysics. The more we become acquainted with it, the more alien it becomes to knowability. ...As if to crown its penance with the last possible humiliation, science has become epistemology."<sup>14</sup> A. S. Eddington remarked that "The ultimate concepts of physics are of a nature which must be left undefined; we may describe how they behave but we cannot state what they are in any terms with which the mind is acquainted." It shows again the limitation of conscious knowledge, that is, a scientific knowledge. The men of science began with the beliefs that there are external world, order in that world and that their mind can grasp that order. There is no doubt that such an external world exists. But that it is ordered in the way the physicists think is doubtful. Even if it were ordered in that manner, they cannot know it. Reason must then make room for and accept faith.

The old ideas of matter, space, time, point, objective, subjective, etc. no longer fit into the nature of things. Specialization has canonized and institutionalized ignorance, superstition and the worst kind of dogmatism because the special sciences which borrowed their methods and norms from physics cannot change their assumptions and principles as physics corrects itself. Behaviourism, a new name for the old mechanistic theory of life, still considers man as a mere thing, denies the mind, yet physics tells us that the "thing" is no longer what it was thought to be but has vanished to the realm of thought. The laws of Nature have established new views about the world; but the West has not altered its institutions, ethics, morality and spirit of individualism. A civilization and life on the laws of Nature, that is, according to requirements of physics, has no endurance.

Reality, in the contemporary physics can neither

<sup>14</sup>Frank K. Notch, King Mob: A Study of the Present-Day Mind, Harcourt, Brace & Co., New York, 1930, pp. 128-129.



of abstractions and its triumph in Nature has led the materialists to suppose that man, life, history, etc. are also simple "things" or should be simplified. They do not know that the complexities of life cannot be thus rationalised without losing their substance. The search for scientific truth fascinated the Greek thinkers but I suppose it did not allow them to lose their common sense as the scientific plebians of the modern world have done. The scientific technique of the modern world is undoubtedly fascinating, but its lack of philosophy and common sense is equally amazing. The technique of laboratory science, the mathematical tools, etc. which constitute the pride of modern education lead to many discoveries. As to the reality of things discovered and their relationship with the whole man, the men of science do not know. "The physical world," according to Eddington, "is a world contemplated from within, surveyed by appliances which are a part of it and subject to its laws. What the world might be deemed like if probed in some supernatural manner by appliances not furnished by itself we do not profess to know." Man is a part of Nature and here we have Nature, as it were, interrogating itself. But the spirit in man can also probe the world and offer a different kind of knowledge not attained with rods.

Even within the camp of materialistic education has taken place a profound intellectual revolution which shatters the assumptions of materialism. The significance of the new discoveries in material sciences, especially physics, is not solely limited to science but would affect every aspect of the Western life inasmuch as the West bases its institutions and activities on the laws of Nature. The Liberal ideas of Locke, for example, depicted the scientific outlook of his period. With the change of the world-view which gave support to individualism, the political ideas of the West is bound to change. The desperate position of the Western psyche, its chilly scepticism and bewilderment, do not permit any kind of philosophical inquiry aimed at the establishment of an organic relationship between Man, Nature and



be seen with the eyes nor even imagined. It is something inferred yet not consciously understood. But materialistic education still considers life as a mere material process in time. As a result, life is falsified if subjected to the logic of material things. The endeavour of the Western spirit in its approach to the external world was to remove all anthropomorphic elements as subjective so as to grasp the "objective" world. It happens however that the observer, being a part of his observation, cannot detach himself from the world. For the first time, the Relativity Theory or, properly speaking, the theory of absolute, showed the Western man how subjective are his objectivity and how relative his absolute. The subjective elements in science are important for the understanding of the African approach to his world. The identity of matter and energy dissolved the old conception of matter as "a solid body", reducing it to motion without substance. Everything is movement and event. Nothing is static and fixed. In electromagnetic and gravitational fields, "things" not seen with the eyes, lurk energy, in empty intervals not in matter, In that void or vacuum called space, tumultuous events are taking place. Nature is active not passive. What are known as concrete and tangible things solely represent the poles of the invisible energy. Space-time, solely the properties of geometry and their behaviour, differs in different places. The arbitrary nature of space-time is conspicuous when one realises that whereas time has past and future, space does not. In other words, geometry is independent of time. Even the idea that the velocity of light is constant may not be so because, in the gravitational field, it moves in a curved path. In spite of all the names given to light -- wave, diffraction, photon or particle, etc., it still remains something unknown. Space and time and space-time, have lost their significance in atomic physics. There is no appropriate and clear substitute for them known to the men of science. The causality-principle which has been a powerful weapon for physics has abdicated in favour



of the Indeterminacy of the waves of probability. While all these discoveries have radically altered the "material" world, the mechanical intellectuals, locked up in their fields of specialization, do not know that the materialistic assumptions which shaped their fields have dissolved.

The attempt of physics to understand the objective world without subjective elements proved impossible. The observer is a part of the observed hence self-detachment from the world is, from the scientific view-point, impossible to attain. Pure Reason is that intellectual weapon which aims at the objective understanding of the world. "Pure Reason is...the state of understanding when left to its own devices: It then constructs on its own foundations, a number of prodigious weapons, of a sublime accuracy and rigidity. Instead of seeking contact with phenomena it ignores such contact and tries to ensure the most exclusive fidelity to its own internal laws. Mathematics is the typical product of pure reason. Its concepts are elucidated once and for all, and there is no risk of reality contradicting them at some future date, for reality is not their source. In mathematics nothing is uncertain and approximate. Everything is clear, for everything stands at its highest point of expression. Greatness is infinite greatness, and smallness is absolute smallness. The straight line is radically straight, and the curve curves unadulterated. Pure reason never passes beyond the circle of superlatives and absolutes. Indeed, that is why it is called pure. It is incorruptible and uncompromising. When it defines a concept it endows it with perfect attributes. It can only think in terms of the utmost limit, i.e., radically. As its operations are entirely self-reliant, it can give its creations a maximum polish without going to very much expense. In the same way, in the realm of political and social questions, it is in the habit of believing that it has discovered a civil constitution or a code which is perfect and definitive, and which alone deserves the name. This pure use of the intellect, this thinking "MORE GEOMETRICO" is generally called rationalism. Perhaps it



would be more enlightened to call it radicalism. ... An Example of the magical truth of pure reason is the law of inertia: according to this law, a moving body, free from all influence, will go on moving indefinitely in a rectilinear and uniform way. Now, such a body, exempt from all influence, is unknown to us. Why make such an affirmation? Simply because space has a rectilinear or euclidean structure and consequently all 'spontaneous' movement which is not diverted by some force will accomodate itself to the law of space."<sup>15</sup>

It is essential to note that the Black culture did not develop the pure use of intellect -- rationalism. For that reason, the Black cultural spirit did not give birth to the science of dynamics hence did not invent the steam engine. Far from being a "backward" culture, the Black cultural spirit is rich in human living. Pure reason is an intellectual tool for the manipulation of Nature. In politics, history religion, art, ethics and morals, pure reason is theoretically and practically useless. Rationalism, therefore, has meaning only within its cultural context and should not be supposed that it represents an experience universal to all people. "The traditionalist mind is a mechanism operating through credulity" Ortega Y Gasset wrote, "for its whole activity consists in its reliance upon the unquestioned wisdom of the past. The rationalist mind breaks these bonds of credulity and replaces them with a fresh imperative: faith in individual energy, of which reason is the supreme instigator. But rationalism tries to do too much -- in fact, aspires to the impossible. The proposal to substitute ideas for reality is admirable in its illusive electrical quality, but is always foredoomed to failure. An enterprise so disproportionately ambitious leaves a historical field behind it which becomes an area of disillusion. After the defeat of all his daring idealist aims, man is left

<sup>15</sup>Jose Ortega Y Gasset, The Modern Theme, Harper and Row Publishers, New York, 1961, pp. 110, 111, 139.



completely demoralized. He loses all spontaneous faith and does not believe in anything that works along manifest and disciplined lines. He respects neither tradition nor reason, neither collectivity nor the individual. His vital resources weaken because, definitely, it is the beliefs we cherish that keep such resources at concert pitch. He has not sufficient strength in reserve to maintain a suitable attitude before the mystery of life and the universe. Physically and mentally he degenerates. In these epochs the human harvest is left to whither. ...Simultaneously, there is a decline in typical virile courage. Universal cowardice begins to prevail: a strange phenomenon which appeared equally in Greece and Rome and has not yet received its due emphasis. In times of security man possesses but half the measure of personal valour required to encounter the vicissitudes of life without disgrace. In such ages of waste valour becomes an unusual quality which is only possessed by a few."<sup>16</sup>

It must be emphasized that the rationalistic rebellion against tradition, that is, the authority of the Catholic Church, is a cultural phenomenon in the West. In the ultimate analysis, the West was not rebelling against its own tradition of rationalism and individualism inherited from the Greeks but solely against the spiritual and temporal power of the Catholic Church. The Renaissance man -- a rationalist -- was not essentially a new man but one who re-established a cultural contact with the Greek spirit. The opposition to religion is not a new phenomenon in the modern Western world but a traditional attitude found among the pre-Socratic philosophers. Ortega y Gasset was therefore referring to the cultural spirit of the West in the above quotation not to humanity. Rationalism with its attendant scepticism arose from the Western culture and Indian religion. If other culture groups of people have become sceptical today, one must seek the cause, not

<sup>16</sup>Idem, pp. 133.



from the religious spirit of those people, but from their contact with the West. Materialistic education is the virus that causes the spread of scepticism. The truth of pure reason and that of life are radically opposed.

Scepticism is the result of a rational analysis which cast doubt on its own basis and validity. If the rationalist opposed all beliefs -- tradition -- in favour of reason, then reason should justify its own authority and basis. The logical positivism of Stuart Mill and the phenomenalism of Hume are, for example, absolute scepticism which arose when rationalism destroyed itself through analysis. The scepticism did not limit itself to material sciences which depended on rationalism for their operations but spread to all dimensions of life. Consequently it produced the demoralization of the Western man and checked the growth of life, culture and spirit.

The methodological doubt of Descartes, the trick of professional philosopher, reflected the sceptical period of his time. It was however a scepticism about belief rather than reason. Descartes wanted to construct an intelligible world and a meaningful life yet he began with doubt. How could one erect the foundation of a meaningful life on doubt? Descartes appealed to God -- the God of a philosopher, the Deus ex machina, a super-natural Engineer and Mathematician -- to justify the basis of his science. Allowed that he was appealing to the Personal God of religion, was the mental constitution of Descartes capable of understanding the truth of God? We believe that God is truthful and will not deceive Descartes; but did it mean too that Descartes understood God? God does not judge. Man reaps what he sows. So did Descartes reap the fruits of rationalism. He vowed not to accept anything that was not clear and distinct to him -- mathematical clarity and distinction which have nothing to do with reality -- yet he spoke about the union of body and mind. "I could scarcely have believed it possible," Spinoza wrote, "for one so great (as Descartes) to have put forward this view if it had been less subtle."



I can hardly wonder enough that a philosopher who firmly resolved to make no deductions except from self-evident principles. ...and who blamed all the Schoolmen because they desired to explain obscure matters by occult qualities, should accept a hypothesis more occult than any occult quality. What does he understand, I ask, by the union of the mind and body? What clear and distinct conception has he of thought intimately connected with a certain small portion of matter?"

The essential character of materialistic education, like the creed of materialism and rationalism that shapes and molds it, is its lack of reality. It is an instruction of the brain, not the mind and heart. It has devised techniques for the conquest of Nature, but it has no healthy beliefs necessary for living because to live is not its ideal but to conquer. The postulated concepts of the mechanical civilization, being merely working hypotheses, are not expected to be true or false but functional. But to function successfully without truth and honesty does not suggest a wise action. The systems will function successful and, in fact, produce fantastic results; but they will eventually break-down under the weight of their internal errors and falsehood.

Materialism breeds incomplete and average people. It has not aimed at the strengthening of all human faculties and failed. On the contrary, it has no such aim. But business intelligence which it has over-produced should not be confused with the depth of mind and character. The uncreative education is obvious when one realises its negation of personality, spirit, individual worth and inner experience all of which are essential for creative works. Rationalism, euphemistically baptized Enlightenment, was purely critical instead of creative. It admits of nothing sacred and sublime. With a sustained ingenuity of falsehood, rationalism makes the sense of reality impossible. Since materialistic education does not produce a whole individual but an average one, its dehumanizing effect can be seen from the fact that what the individual learns has no intrinsic relation



to what he hears, sees and touches because the brain is instructed not his mind, life and spirit.

The modern education has made the rapid advance of facts possible. But the effectiveness of education does not rest on the acquisition of facts but in the understanding of the porcess of acquiring them and also the meaning of facts. An effective education should teach the individual how to think not to memorise facts, manipulate equations and symbols and arrive at determined answers without knowing the ideas and principles involved. Nor can an effective education ignore discipline which is the basis of culture. The creed of leisure and comfort governing the materialistic life has negative consequences in education. We saw that rationalism, in its pursuit of abstract simplicity, ignores the complexity of life which unfolds itself in history. In the same way, the pursuit of "clear-cut" and "easy-to-grasp" fact makes intellectual effort undesirable for modern people. It is materialism which insinuates that reality and truth are grasped with the eyes, hands and with rods. As a result, there are innumerable experts of facts gathering or collecting facts everywhere and who thus firmly believe that they are scientists. Materialism insinuates that reality and truth are easy to grasp, that they can be collected by anyone, that therefore discipline, hardship and intellectual effort are impediments to learning and a leisured life. The anti-intellectual belief today is that thinking and speculation are useless because rationalism has no hold on reality. And since materialism has equated factualism with truth, the crowds believe that nobody would know more than the other seeing that everybody has access to facts and can understand the statistics of facts. This democratic education breeds crowds and mobs whose mood and temper are anti-intellectual, anti-discipline, anti-cultural and anti-spiritual. Because they have no depth and height, they hate the few who possess the depth of mind, knowledge of principles, insight and foresight. The mentally lamed mobs demand that everything should be simplified, that is, reduced to their low statures. Nobody can



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simplify the complexity of life without losing its substance. What the crowds want is the removal of all difficulties which might make them think so that they can know things and life without efforts. Materialistic education pursues this goal but it does not occur to the produced mobs and their rationalist producers to see that education begins when a person enters the world. Since modern education does not prepare the processed minds to live, to adapt to changes and to create new possibilities, we can now understand why the qualities of life, family, etc. are falling low and low everyday while the numbers of instructed brains are rising daily.

Materialistic education speaks about culture and teaches it too. But it has, from the beginning, denied and destroyed the bases of culture: Spirit, beliefs, and discipline. The culture that is being taught is solely the picking up of cultural information, an analysis of novels and poetry, art and drama, etc. But the materialists themselves are neither cultured nor live culturally. The cultural knowledge -- a sheer knowledge emancipated from life -- they claim to have acquired neither advances culture nor possesses inner compulsion. It is an intellectual relationship with the products of cultured people hence lifeless. Scientific knowledge is not the same thing as the wisdom of cultured spirits. The ability of the materialists to convey the truth of culture, a creation of the spirit, is doubtful because they neither belong to it nor have any reverence for it.

Materialistic education believes that the diffusion of facts is knowledge. The technique for the diffusion of facts -- radio, newspapers, journals, television, notice boards, popular books, etc. -- has tremendously improved and increased. But knowledge and meaning have almost perished. The physicist might regret, if he is one of those interested in knowledge, that he has no knowledge of matter and that such knowledge may not be attained. He can then exhume more and more facts about Nature and ignore the quest for the



understanding of those facts. But culture is more than mere facts. A philosophy of life cannot feel contented with a meaningless world and life just as the philosophy of Nature is forced to accept. Nature recognises solely quantity not quality. Even in Nature, all our cherished, spiritual values have no room for survival. It appears therefore that the spirit has imposed certain values on Nature and forces Nature to accept its terms. According to the characteristics of Nature, the physicist express colour, for example, as a wavelength, that is quantitatively. But, in culture; beauty, goodness, love, etc. are not within the domain of scientific knowledge nor can we ignore these qualities in the realm of life without devaluing human life itself. The spirit has no extension hence cannot be weighed and measured. "Modern education," Frank K. Notch wrote, "has no discipline, only the 'picking up' of method. The popularity of this method does not spring from a genuine understanding of pedagogy, but from the universal revolt against having to train for anything."

What has materialistic education done to resolve the conflicts between classes, races, nations and cultures? These problems may not even warrant a quantitative approach. Modern education has not done anything about this question and, in fact, it promotes such conflicts; racial, religious, class and cultural. It is amazing that the mechanistic intellectuals who condemned the dogmatism of the Church and its intolerance for the freedom of inquiry should themselves be more dogmatic and intolerant than the Church. They demand that all minds must fit into the pigeon-hole of their methodology, that their rationalism is the badge of scholarship and that the methods and norms of material sciences are the only route to truth and reality. Thus they are contemptuous of all expressions that cannot be quantified and grasped by the "inorganic logic" of matter. Those who have been thoroughly porcessed with their methodology -- artificial constructs -- are pronounced educated. But the consequence is the destruction of genius, of possibilities and genuine progress.



The mechanistic intellectuals believe that if they apply the methods and norms of material sciences to history, religion, art, philosophy, politics, etc. they will have control over vital events, that is, more knowledge. They invent hypotheses, move under trial and error and, if they are honest, they reject the non-functional hypotheses. Thus materialistic education gives the impression that the beliefs and convictions which govern human lives are insignificant because they are not established scientifically and even logically. The assault on the vital basis of culture and life fragmented the collective view of the world and life, but science left no better substitute for human beliefs and convictions. Many naive people ask, with a condescending spirit, if it were better to remain in ignorance (the beliefs and convictions of a culture are said to have imprisoned reason in a state of ignorance) than to emerge into the light of knowledge. But that light did not shine for a long time if it could be called a light at all instead of hallucination. The highest knowledge the materialist has today (rational analysis forced it upon him) is ignorance or a state of unconscious understanding. But the state of ignorance revealed by science is not the same as the so-called state of ignorance created by beliefs. The cultured people live and act by their convictions because they commit themselves to the feelings and emotions of the ideals. But the modern man, in his state of ignorance, is tortured by scepticism hence robbed of the power for action. Since he does not believe in anything, he has nothing to aim at and achieve. In spite of his skills and techniques, modern education leaves modern people spiritually starved, morally impotent, indifferent and aimless. Their hunger for leadership becomes acute because they cannot lead themselves. But they cannot recognise the leader when he appears because they want somebody like themselves, that is, somebody who is a member of the crowd. As a result, the leaders of today are popular but not intelligent.

Technical discoveries and inventions alone cannot create a stable nation or prevent one so created from



crumbling. Technical education has furnished the modern people the skill necessary for the exploitation of the invisible energy in nature. Science, technology, and industrialism have been advancing hand in hand; but life, spirit, the qualities of mind and character, ethical and moral standards degenerate. It is erroneous to suppose that materialism, rationalism, scepticism, the science of dynamics and industrialism -- they are inseparable elements of the paganistic spirit of the West -- are universal character of all men instead of the products of a particular culture. Today, all nations believe that industrialism is the Kingdom of Heaven on earth just as Republicanism and Constitutionalism are looked upon as signs of advancement. But all these are instigations of the Western psychology whose merits in a cultured world are more negative than positive. Materialism sees no ought in life because nature does not need and admit of it. By reducing life, art, philosophy, religion, etc. to the requirements of Nature, the materialists treat them as scientific facts, "pure to the twenty-four-carat state of purity." As a result, the world of laboratory and its microwave theory and rationales are regarded as models of society. All spiritual and human qualities are filtered from the scientific society whose inhabitants are points, lines, heaps of formulas and waves of equations not real human beings as free spirits, with feelings, emotions, beliefs, convictions, goals, hopes, fears and inner values. Here again we see the demoralizing effects of modern education.

In the scientific camp reigns an endless multiplicity of outlook which not only destroys the feeling for the whole but helps the triumph of mediocrity of mind and character. With the aid of machine, science has become mechanized. Scientific knowledge now means the technique of feeding the computer with data and collecting the automatic results. The understanding of scientific assumptions, ideas, principles and the limitation of science itself are no longer considered essential. With the eyes of the specialists and experts focused on particular national and industrial goals, a scientific forum becomes a meeting place of



narrow-mindedness. As more and more specialised fields are carved out from the already specialised fields, as more and more educational programs are created, the knowledge of principles and the necessity for synthesis disappear. The mechanized and programmed curricula might assure the individual that he will not commit errors. But the individual has become a victim of boredom because curiosity, the spirit of adventure and of self-expression have no room in the programmed curricula. The individual therefore sees no relevance between what he is taught and his life because what he is taught has no inner compulsion. Since spirit, personality, ideals and convictions do not enter into the material facts he is asked to embrace, everything loses meaning for him. Those who have no meaning in themselves through the possession of meaningful beliefs and convictions will never find it in the outside world. Materialism however instructs the individual to seek his own meaning and importance in the external things not within his spirit and personality. Thus materialism makes appearance supersede reality. Today, people are judged by their material possessions, by their badges and ribbons, military or academic, not by their character, their personality, their depth of mind and spirit. Materialism is a sworn enemy of personal experience, privacy of mind and spontaneous expressions. It instructs the individual to function mechanically, to tune his eyes to material things in space but never encourages thinking, imagination and the feeling of the ideal. What is the effect of the endless multiplicity of facts and outlook on the whole life and on human communities? The mechanical intellectuals do not know nor do they consider that question important. Since there are specialists of facts not of knowledge, the question will not arouse the enthusiasm of the materialists.

Materialistic education creates an atmosphere of distrust and uncheerfulness. It has no room for spiritual enjoyment seeing that it is anti-spiritual. The individual, within that atmosphere, is not allowed to become a part of what he learns. Since modern



education does not lay emphasis on the inner person, it does not allow things to impress on human consciousness. There is nothing personal, intrinsic and immediate in this kind of education. It even hinders assimilation just as it discourages thinking and reflection. Its emphasis on the mechanical aspects of Nature is the nucleus of the power of mechanical civilization. But it is not a balanced civilization because it concentrates solely on one aspect of life and ignores the essential: the inner person, the spiritual and ethical. The result of this negligence can be seen in the instability, violence, gross-inequality, mental diseases, etc. rampant in the technologically developed nations. The philosophy of modern education arising from the creed of materialism is not only self-contradictory but sophistry. In the acquisition of skills and techniques, what views has modern education on self-sacrifice, wisdom, truth, honesty, and what attempts does it make to instil these virtues in the minds of the modern people? Will the possession of these virtues help the economy? What wisdom has materialistic education for separating the individual psychology from the psychology of social integration? Sociology, art, religion, politics, philosophy, etc. are separate items of study. Does the sociologist know what the artist does and vice versa? What is the relevance of the isolated items on the whole life and community? "Instruction never renders a man more moral or happier," Spencer wrote, "It changes neither his instincts nor his hereditary passions, and at time, much more pernicious than useful."

Modern education provides no opportunity for self-transcendence. On the contrary, it weakens the sense of unity and creative spontaneity, and destroys the continuity between the intrinsic and instrumental values of life. With the destruction of the sense of wholeness, creativity, transcendence, etc., there is no doubt that modern education which has developed the skill and technique for material progress impoverishes the modes of human adjustment, mental qualities, feelings and sentiments. The loss of the sense of



wholeness creates disordered values and neurotic personality. Spiritually starved and sceptically wounded, the modern people become vulnerable because they have no inner strength to endure the sacrifice which the condition of human existence suggests. As modern civilization strives to eradicate diseases, the modern people are stricken with a worse type of disease: mental and spiritual. This phenomenon of neurotic personality is further quickened by the isolation of the individual from the whole and the emphasis on the separate parts of the further dismembered individual. David Hume fully expressed the rationalistic assault on religion when he remarked: "When we run over libraries, persuaded of these principles, what havoc must we have? If we take in our hand any volume of divinity or school metaphysics, for instance, let us ask: Does it contain any abstract reasoning concerning quality or number? No. Does it contain any experimental fact and existence? No. Commit it then to the flames; for it can contain nothing but sophistry and illusion." Hume however did not recognize his own illusion, "his identification of successful symbolization with the whole nature of reality."

The worlds constructed by Galileo, Newton, Descartes, Spinoza, Hegel, etc. satisfied the requirements advocated by Hume; but those worlds are not favourable for Human living. The world in which human beings live is not the world of geometry and mathematics. In pursuit of abstract reasoning as Hume suggested, "Spinoza sought to build the certainty of God, political freedom and ethical order on a few well chosen postulates and theorems about life. Descartes combined geometry with experiments in physics and mechanics to arrive at certainty. Leibnitz, with a profound logic and an amazing wealth of curiosity and scholarly skill, came perhaps nearer than any other to open the way to a true synthesis; his only serious rival before Kant was Vico. But all these efforts were partial, incomplete: in their tidiness they disregarded the complexities of existence, and in their attempt to



establish exact truth they forgot, until Vico reminded them, that truth may lie outside the bounds of mathematical inventory. The very agreement on method that made scientific advance possible lessened the likelihood of synthesis; for that agreement left out of account the whole nature of man and nullified his subjective creation."

Modern education, like the modern Western man who fashioned it, is not a new phenomenon. And this is what has been neglected by the Black elites, the products of modern education; that modern education does not mean the study of certain subjects or courses but essentially the imparting of a certain world-outlook, belief, thought and social behaviour to the minds of a people. For the Western people who dwell in their own material and spiritual environment of materialism, modern education is their own vital expression. For the Black people, the skills and techniques for manipulating Nature and for economic growth might prove useful. But the outlook of the materialistic world, its beliefs, thought, modes of human organization and social behaviour offend against the nature of Black reality. The Black people, therefore, are not merely acquiring skills and techniques but are being instructed in beliefs, thoughts and ideals which destroy and dehumanize their personality. It is not sufficient to seek progress and to progress. One must know the direction of progress, the sacrifice to be made for it and the nature of the new, desired goal. It is quite evident that the West and the Black elites are sacrificing the humanistic and spiritual values of the Black reality to the god of materialism. The West cannot preserve such values for the Black people and for Humanity because those values are not established by the Western spirit nor are they helpful to the West in its desire for conquest and plunder. The Black elites who ought to know the values of their cultural reality do not know it. This is the most painful tragedy. How then can one convince the West to safeguard and respect the beliefs, thoughts, ideals and the world-view of the Black culture when the



Black elites are the most destructive forces of their own reality? Convinced however that the destructive character of the Black elites stems from their imitation of the Western people, I have to investigate into the systems of cultural penetration in the Black world and the psychology of such systems. And one of those systems of cultural penetration is education -- the spirit of Western education -- the author of human demoralization.

In the 15th Century, the phenomenon of the modern man arose in Europe. The modern modes of life are primarily an outburst of disintegration and fragmentation of life and organic society which Christianity had suggested for the pagan, Western spirit. Just as tradition does not mean the same thing in the Black and the Western worlds, the structures of social organization in both worlds are different in spite of superficial resemblances. We cannot, for example, compare the religious period in the West, with its social organization, with the religious character of the Black world. In the former, religion was an imposition from the outside. Even though women and slaves in Europe embraced Christianity, the Knights maintained alive the male-spirit of conquest and plunder. As an imposition from outside, the religion of Christ had no inner compulsion in the Western spirit nor did it sink into the Western consciousness. Theos and Logos could never reconcile. In the case of the Black people, religion has an inner compulsion. It arises from their spirit not from an imposition from outside. Thus the social organization of the Black people in their cultural reality is rooted in their world-view. The experts and specialists have been comparing "the traditional societies" in Africa with "the traditional societies in Europe" as if the same name implies an identity of content, of spirits and of goals. As a result, the academicians confuse tradition with modern especially by believing that the West has destroyed its own tradition and has now become modern. And having erroneously equated modernity with material progress, they recommend the same ideal and its tools to other people. None, however, has examined



the psychology of material progress nor have the materialists realized that politics, economics, science, etc. are essentially problems of psychology. Instead, the experts remark that the traditions of the Black people are impediments to progress; but what and whose progress is it? For whom are they impediments? The West is functioning by its tradition of materialism, paganism, rationalism, scepticism, war, conquest and plunder. All its institutions promote and safeguard its traditional ideals. How then could the black people become "modern", that is, the Western people, when we know that the problems of politics, economics, science, progress, etc. are psychological? In other words, can the Black people cease being themselves and become Europeans? How did the Western world become industrialized? How do they get raw materials and market? The materialists are guilty of generalization which they already forbade. They are saying that the Black people should be like themselves in thought, word and deed; that "modernity" -- the Western psychology -- is beneficial to all people, that those who are not "modern" -- in the image and likeness of the West -- are "backward".

I maintain however that every culture is as unique as every civilization, that the Western psychology has no universal validity and application that the West lives by its own traditions -- secular, religion, conquest and plunder -- that it is essentially impossible for the Black people to become Europeans, that to have is not to be. I do not deny cultural influences but maintain that a people should be described by their original spirit not by the superficial influences of alien cultures. The West is often accused of hypocrisy for not living according to the Christian principles which it claims to acknowledge. The Western claim to Christianity makes the accusation of hypocrisy valid because the West has not manifested the Christian principles in its conduct. I do not say that there are no Churches, Bibles, preachers and Church attendants in the West or no individuals who may live according to Christian ideals. But the psychology of individuals is not



that of a group nor does it mean that the principle accepted in the Church also regulate the political and economic conducts of the individual Christians. The Western people do not seem disturbed by contradictions in their lives. As individuals they might suppose that inasmuch as their individual conscience does not rebuke them, then, evil no longer exists. Living in individualistic worlds, the Western people have no feelings, imaginations and ideas of the whole. It is obvious therefore that cultural problems are psychological, that the conflicts among nations are psychological too, hence, any education that does not recognise the psychological differences between human cultures will not know how to resolve the conflicts between nations. "Be what I am and negate yourselves," the West seems to tell all men, "and you will be richer, happier and wiser." By what beliefs and ideals does the West live? How is the West organised? What do wealth, happiness and wisdom mean for the West? The crowds and mobs only worship material success without knowing its process, means and consequences. The material success of the West has so much fascinated the imagination of the Black elites that whatever the West believes in, thinks and utters is, for them, an undeniable truth. Materialistic education which shaped their views, lives and aspirations did not offer them self-confidence in their own reality, the spirit of initiative and respect for those ideals which make life meaningful and significant. The Western man, defined in terms of property, cannot be a man if he is poor. His value fluctuates with the prices of commodities. He has no possession of the true wealth that the spirit and personality represent. As the spirit of materialism has become a world character, that is, with the triumph of the Western spirit all over the world, the half-informed and lamed intellectuals can no longer distinguish between the original character of a culture and the alien influence. Everywhere they establish effects as causes and find it difficult to see that materialism is a product of a particular culture: the Western.



Materialistic education does not produce personality. It deprives human beings of their inner consciousness hence the capacity to act as responsible people. With the absence of the essential aspects of education-- the education of mind and character, discipline and personality -- the efficient and mechanical organization become meaningless. The problem of education today is not the multiplication of programs and the acquisition of more mechanical devices for the purpose of efficient administration. On the contrary, it is a radical change of orientation in which human personality occupies the center of activities. Without it, there can be no balance between the one-sided mechanical civilization with a sound moral culture. Education based on personality instead of the anonymous and abstract formulas of Nature will enable human beings to see the world from within, that is, from the inner-self. This view of education implies responsibility, discipline, inner growth and spiritual satisfaction. The existing materialistic education breeds boredom, a monotonous repetition of facts, nervousness and spiritual frustration because it does not allow the individual to establish a personal contact with the Other: God, man, nature, community, etc. Concepts by postulation, the basis of materialistic education, have triumphed in the realm of material things but not in the dimensions of life, man, community and God. In these aspects we shall see the significance of Black reality with its intuitive concepts of aesthetic continuum.

The ethics of materialistic education is paganism. It stems from the biologic conception of the world and civilization as a struggle for individual survival. Darwinism in which the spirit of warfare expressed itself sanctified the brutality of the powerful ego by emphasizing the negative aspects of life. It justified the uncanny egoism of the materialists, the violence of nationalism, racism and class-struggles as the inevitable and inexorable decrees of Nature. Nothing in Darwinism and materialistic education arouses the feelings and the emotions of the ideals; in human co-operation, in self-sacrifice



in self-surrender, in the control of greed, in mutual aid, etc. The materialists however appeal to these ideals as the principles of civilization but only when they cannot achieve their goals by Force. The West still fights against the triumph of spirit, against the forces of ideals and inner values shared by all. Without the inner change, all programs of outer change are doomed to failure. A genuine education based on personality as opposed to the "laws of Nature" will broaden and heighten the intensity of life, of human responses, the scope and range of his actions, his sensibilities and spirit as opposed to the narrow-mindedness of materialism. It will restore the self-importance of and the respect for man and the spirit in man which materialism has weakened. This form of education will not see man merely as nitrogen, oxygen, carbon, and other minute elements shared by animals and material things. It will not search for superficial excitement, praise the sensuous, and empty concepts as the modern education does.

A genuine education must see life and the world as a whole. The absence of that collective form or vision in modern education deprives life of depth, endurance, cohesion and breeds uncertainties and psychic disorientation. As a result, the modern people cannot involve themselves in the wider implications of reality. Spontaneous expressions are strangled. Modern education wants to construct a world that is subject to scientific control. Being essentially a world of formula, it cannot aid the growth of life and spiritual values. Even the aspiration of materialistic thinking -- the discovery of the nature of material things -- cannot be practically and completely achieved. There is an infinite multiplicity of things as the mechanical intellectuals also recognise. Therefore, the observation of all such infinite things is impossible. This does not only limit the confidence of materialism in constructing a stable world on reason alone but shows that man himself is scarcely ruled by reason. Without a new form of education which makes the integration of



the whole man with his world possible, moral courage and spiritual growth which are everywhere lacking where they should be found cannot flourish.

It is significant to note that Plato and Aristotle thought that the application of geometry to material things meant the corruption of the former. The authentic science meant, for both, thought about the pure and immutable forms. In 161 B.C., the Roman Senate advised Emperor Marcus to prohibit some Greek philosophers who laid more emphasis on science instead of the study of morals from entering Rome. Both in Greece and Rome, education was essentially the development of morality, the increase of man's wisdom, the study of the art of discussion and of reasoning correctly, the search for general harmony and self-knowledge. In spite of their educational principles, however, both did not forget the art of making war and the spirit of tyranny. The creed of individualism in the West was a Graeco-Roman legacy. According to Oscar Levy, "every Greek contained a tyrant. But then the Greeks, while striving after the Tyrannis, did so in full consciousness of their powers. They were self-complete, knew their strength and how to steer. They were able to restrain themselves, to keep silence, to watch their time, to outwit their foe, to lurk, at last to leap. ...They felt their call to empire, and endured not another's way. It was his own liberty that the liberty-seeking Greek sought. But among the Germans as individualists, on whose behalf Luther maintained the cause of Christian freedom, there was no sign of this spirit. In Germany...something incomplete was aiming at power. Men without self-command wished to command others."

In Greece as well as in Rome, however, the science of machine and the labour-saving devices were not of much interest. In the 17th Century England, the spirit of materialism which took vengeance on the ethics of the Nazarene in the 15th Century Europe began to shape the whole world. The appetite of few individuals was to become the force that shaped the thought, activity and aspirations of the modern world. Defoe thus explained the mood of the 17th Century England:



"There are and that too many, fair pretences of fine discoveries, new inventions, engines and I know not what which being advanced in notion, and talked up to great things to be performed when such and such sums shall be advanced, and such and such engines made, have raised the fancies of credulous people to such a height, that merely on the shadow of expectations they have formed companies, chose committees, appointed officers, shares, and books, raised great stocks, and cried up an empty notion to that the degree, that people have been betrayed to part with their money for shares in a New nothing; and when the inventors have carried on the jest till they have sold all their own interests, they leave the cloud to vanish to itself, and the poor purchasers to quarrel with one another and to go to law about settlements, transferrings, and some bond or other thrown in by the subtlety of the author, to lay the blame of the miscarriage upon themselves. Thus the shares at first begin to fall by degrees, and happy is he that sells in time, till like brass money it will go at least for nothing at all."<sup>17</sup>

With the triumph of the science of machine, industrialism and commercialism, the problems of the economy became the primary concern of education. The philosophers and scientists, all experts and specialists, were supposed to solve the practical problems of commerce and industry. Between 1780 and 1800, England virtually owned the West. The "hedonistic, bourgeois orientation centered its aspirations, not in the ethical, social, intellectual perfection, nor in the blessings of other life, in equal justice, nor in the fixity of life," but rather in "individual, earthly, immediate pedestrian, day-to-day advantages, in egoistic interests, in activity, mobility of classes and life, luxuries, extravagance..." In serving the machine, commerce and industry, the emphasis in education was "on data, empirical research, statistics, measurement, control, quantity, cold-detachment, elusiveness, suspicion of the general

<sup>17</sup>Gina Lombroso, The Tragedy of Progress, New York, 1931, pp. 102, 103.



concept, output, income per capita, stocks, etc." Modern education therefore has been structured to serve the bourgeois orientation which the upper classes in Europe initiated since the 17th Century. By the 18th Century, that orientation became a universal outlook of all classes. Its ultimate goal was the enjoyment of "leisure and comfort" -- gold, iron, coal, copper, metals, fuel, etc. The West began to consume the minerals it did not create not only in its domain but in Africa, Asia, America, Australia, etc. In search for raw materials and markets, the Europeans made war against the inhabitants of Africa, Asia, America, Australia, etc. Modern education is a tool of greed and warfare and, to the Western spirit that established it, the world is one economic-field. The dishonest and morally-coward materialists are suspicious of general ideals which impart spiritual power, courage and knowledge to people. As a result they resist such ideas and prohibit their utterance. That which is "too general" is for them, meaningless and a sign of ignorance. Yet these lamed spirits speak about world unity through trade and the peace of the whole world through industrialism. Just as they are contemptuous for philosophical speculation, they encourage the speculations of the gamblers and investors. World unity today is economic, the use of metric system, etc.; not human and spiritual. In their so-called economic unity rages another war waged by "import prohibitions, boycotts, blockage of currency transfers", etc. As the industrialized nations organize more and more to meet the threat from within and without, individuals lose personal values and respect. Ability, morality, genuine friendship, culture, intelligence and dialogue disappear because they are "bad" for the economy. 'The economy must grow strong. Let life perish', the pagan spirit of the West says. That is the development program of materialism.

Learned people need time to assimilate, reflect on and become parts of what they have learnt. With the emphasis of modern education on skills and techniques, one has solely to satisfy general requirements without actually learning anything. And since



requirements are the important facts, anything can serve those purposes. Consequently, the requirements are even ignored. Those who process the minds of the students expect that a mysterious force will combine all the little requirements which the students have satisfied to produce cultured and learned minds. Such a mysterious chemistry does not exist. Learning, knowledge, wisdom, personal growth, spiritual joy and satisfaction, elevation of imagination and the widening of intellectual horizon, etc. are not the purposes of modern education. Rather it is the production of brains with ant-like docility, the brains that can obey orders and carry out instructions whose meaning, significance, purpose and consequence they do not know and are not supposed to know. Examine the army of workers in an industry and you will see journalists and engineers, psychologists, and psychiatrists, doctors and designers, intellectuals and pharmacists, etc. whose services are to device methods for attracting customers, to stimulate the consumption of manufactured products, to use appealing propaganda in arousing the appetite of the masses of people for particular products. Thus modern universities are fields of advertisement and publicity. The scribe of materialism, the servants of the High Priests -- businessmen and industrialists -- engage in a break-neck competition and aspire to break "World Records" by struggling to see who contributes more to the industrial and commercial interests. The modern universities therefore are no longer the meeting places of minds, personalities and sympathy but the jungle of Nature where war has no end.

Since the masses who constitute the labour force have no spirit, personality, taste and ideas of their own as individuals; mass production goes hand in hand with mass entertainment, theatre, sport, cinema, etc. now considered as the most developed and progressive means of recreation. The thoughtful individuals know however that they are not means for recreation but the prolongations of business intelligence and profits. With the destruction of general beliefs of culture, creative impulse decays. There are no more



bases for personal, emotional and spiritual insurance and security because general beliefs and families have lost their values. The modern people now seek remedies from psychiatrists and insurance companies who not only make money out of their personal tragedies but leave them more frustrated and maladjusted. The psychiatrists themselves have not been psychoanalyzed nor has their "psychoanalytic complex, their irrational desire to explain everything from their own, and not from the speaker's, point of view," been fully recognised.

"Morality is not an imposition removed from life and reason, it is a compendium of the minimum of sacrifices necessary for man to live in company with other men, without suffering too much or causing others to suffer." The spirit of Darwinism does not acknowledge this view of morality because it does not conform with the "laws of Nature". The absence of moral courage among the modern intellectuals should not be attributed directly to universities as made up by certain groups of people but to the spirit and beliefs of the period which gave birth to modern institutions: materialism. Inasmuch as the intellectuals worship this creed, no amount of educational programs will alter the ultimate goal of modern education. At best the new programs may be interesting but not spiritually and personally enduring and rewarding. It is absurd therefore to expect modern education to integrate the dismembered individuals through empirical research when, in reality, it quickens the fragmentation of life and the world. Thoughtful individuals will see that what is essentially needed is the principle of pedagogy not the multiplication of programs.

Having been prevented from seeing the reality of life and of the world in which they live, having been prevented from feeling what they think, the students go through the educational process mechanically without any preparation to confront the violent reality of living, without the ability to think correctly, without any love for truth and honesty hence without the capacity and urge to suggest



alternative goals. On the contrary they repeat the slogans they have memorised just like parrots without understanding their meaning, implication and inner logic. Modern education thus breeds slaves. Since politics, economics and warfare suggest the principles and goals of modern education, and since those principles and goals embody elements of deceit, force and untruthfulness, modern education and other modern institutions cannot arouse the sense of justice, honesty, courtesy and devotion. The idea that education, politics, economics and the military are separate systems are true only on papers. In reality they are inseparable elements of Force. If the Universities were independent institutions dedicated and devoted to the pursuit of knowledge and truth, what have they done with their intellectual power and moral force to resolve the conflicts between nations, races and cultures? In reality, the universities have no such power. They have no power of initiative and of inspiration. As tools of national purposes, they cannot proclaim truth and justice over the untruthfulness and injustice of power and profit.

The so-called freedom of thought, the sacred possession of the universities, is absurd and deceptive. In the past, States had not given honest thinkers such freedom. That such freedom is allowed today does not mean a sign of development but stems from a more subtle phenomenon within and without the universities. First, the universities have established what line of thought everybody should follow, and this is evidenced by the insistence on methodology, technique, empirical facts, etc. A certain uniformity of mind is already pre-established so that anybody who violates the sacredness of the academic methodology ceases to be a scholar. The methodology therefore safeguards mechanical intelligence and materialism by requiring that every knowledge should satisfy the requirements of matter or disappear. Freedom of thought means, in reality, the necessity to move according to the pre-established rules of thought without any question about their validity, application or inner logic. Freedom of thought in modern education is a mockery.



second, the State is fully aware that the modern people are spiritually and intellectually lamed even before birth. Consequently they are offered the freedom of thought only because they cannot exercise it fully and responsibly. The experts and specialists construe their freedom of thought as the right and the liberty to impose their demoralizing ideas on others, to cut others down with their methodologies, to stifle the spirit and personality, to encourage all the vices which aid material consumption, hatred, racism and war.

Today, disinterested endeavours, honest efforts, artistic pursuits for self-expression, etc. are regarded as "idealistic", "unpractical" and "a waste of time" hence the loss of the opportunity for making money and of becoming popular. Instead, modern education emphasizes that one must be practical, concrete, pragmatic, modern, etc., that is, must possess the art of making money and of getting rich quickly at all cost. The most important people today are those who buy many things not the thinkers who call for the salvation of their people from immorality, self-deception and spiritlessness. "What happens when the world becomes a single city, embracing all mankind and therefore unable to look for sources of renewal?" What happens when the atmosphere of materialism which is unsuitable for learning, culture, personality, genuine spontaneity, spiritual growth, etc. poisons the whole world with its boring uniformity and standardized outlook? The atrophy of instincts, spirit and life will mean the death of civilization.

Under the ingenuous systems of falsehood and error, modern education gives the impression that human life is becoming better and better everyday. The statistics of material achievements are confidently taken as the advancement of life, knowledge, order, peace, spiritual joy and satisfaction. In pursuit of the goals of popular education, the goals defined by businessmen; spiritual independence, self-reliance, self-discipline, genuine relationship which a true education imparts, are considered as negative factors because they impede the triumph of crowds and opinions. After these crises of faith, morality and personality,



modern societies pretend to create order from chaos by becoming more violent and chaotic. Equality, freedom, liberty, right, through the multiplication of laws and programs do not suggest an atmosphere of cordiality nor can imposition of order from outside be regarded as genuine order.

For the materialists, poverty is evil because it does not stimulate the purchasing power. Material poverty, to those who have spiritual wealth is not evil. Materialistic philosophy, the pursuit of material happiness, has distorted the philosophy of life. That one pursues material happiness does not mean, from the stand-point of life, that one has a right to be happy. Happiness, from the point of view of life, is the result of difficulties successfully endured hence a conquest not a premise or a material promise. And how is material happiness achieved? Surely it is through the sacrifice of life, spirit, community, etc. to the god of materialism. The authentic and painful evil is the elevation of falsehood above truth, appearance over reality, injustice above justice and hatred above sympathy. Materialistic education, in its faithful service to the creed or materialism, breeds not men but mobs. Its exaltation of the sensuous over the emotions of the ideals belittles the greatness of human spirit and its creative power. Variety is the essence of living, not the variety of manufactured goods, essentially the same but different solely in colour, but the variety of spirit which is wholly unique.

Modern education boasts of varieties of courses and specialization which, in essence, means the application of the logic of industrial lines to education -- that the division of labour increases output. At a certain point, further division breeds waste. Vocational schools are some of the varieties of modern educational institutions but the goals are still economic and industrial. Besides, the students in them have no vocation. Learned and educated men are humble in spirit. The Christians consider the poor in spirit as virtuous. For the



materialists, the spiritless are the virtuous. As a result, the modern people are blind to the forms of their lives which are formless and are so apathetic that they do not want to hear about the conditions of their lives. All eyes are attuned to things while fear prevents the modern people from thinking lest they discover painful experiences and conditions of their lives. Since all minds have been leveled, modern people can no longer distinguish the great from the mediocre minds, truth from falsehood. Don Quixote and Malvolio are today the symbols of greatness.

Modern education, as the tool for modern, nation building, means as I emphatically remarked, the instructing of brains in certain skills and techniques. As a result, national building means the manufacture of material things, the replacement of old and worn-out tools and the duplication of existing ones. The West has built on material things never on men and God. Material progress is an optic illusion of progress, the progress of isolated things without any organic strength and endurance. After materialism has spiritually amputated man, it equates expansion with the growth in height which is personal and spiritual. It is important to note that the spiritually amputated individuals receive new orthopaedics to assess their fitness in the materialistic world. The new orthopaedics are intelligent tests. What ability and aptitude has an individual when his spirit, personality, inner meaning, have been denied him? Because scientific management demands unintelligent workers, intelligent tests are used to weed out the truly intelligent people. Even if the purpose of intelligent tests is to select intelligent people, it defeats the importance and credibility of the universities which claim that those who possess their diploma are intelligent people. If the universities claim that the lack of intelligence predominant among the modern educated people stems from the "innate incapacity" of the people then the ambition of popular or democratic education -- that everybody can be educated -- is defeated. Eventually, the purpose of intelligent test is to



select the aristocracy of minds, to isolate them from the contamination of the crowds and to preserve the selected minds as the leaders of the crowds. Intelligent tests presuppose implicitly and explicitly the belief that all men cannot be equally intelligent and the undesirability of such a spiritual and mental calamity. But everywhere a sensitive mind will observe the crowds and mobs violently assulting all forms of mental and spiritual greatness. And because they cannot reach the height attained by lofty minds through self-discipline, spiritual energy, self-sacrifice and denial, foresight and insight, the mediocre minds want to tear down that height to their own level and regard the courageous resistance against the defilement of truth and ideals as an opposition against the community; a community of mediocrity.

Intelligence tests therefore enhances the belief that all men are not and cannot be equally intelligent and creates an aristocracy of minds which the mobs hate as a destruction of equality. The privileges and rewards given to the intelligent students (they are called exceptionally intelligent just to give the impressions that everyone is intelligent) point to the fact that intelligence tests have a positive value: to separate the unique and the rare from the crowds. I do not discard the use of the same methods to justify racism which capitalism badly needs to maintain itself or the errors and irremovable difficulties affecting the results of the tests. These merely raise questions about the process and method of the test but not necessarily the goal: the selection of the most capable minds out of the crowds. Again the definition or the standard of the most capable minds is subject to question, but nobody who is sane and honest will believe that all men are equally intelligent and can be equally intelligent. Therefore the conditions or accidents which create the inequality of intelligence will forever remain. Ultimately, the emphasis cannot be on the inequality of intelligence because every individual as a human being, possesses his unique value and is as equally important before God whether more or less intelligent. It is the use to which all

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human capacities and potentialities are put that is decisive. It is this that makes human history not ultimately the history of the individual. Equal opportunity does not mean equal achievement, ability and intelligence. It is as equally inhuman and unprogressive to deliberately deny individuals the opportunity for self-realization as it is to deny the exceptional ones the opportunity for growth.

The methodological slaughtering of minds and genius, the resistance against personal initiative and mental adventure, all for the smooth functioning of the materialistic world, negates that thirst for truth which is love and which only the greatest of all human ideals -- God -- can quench. Academic methodology is not pernicious in itself since it offers a certain orientation to the mind. But when the experts and specialists consider their methodology as a sacred symbol to be revered and worshipped when they resist against the freedom of spirit to examine why the ideas should at all be held, why they are valid and the limitation of their validity, scientific education loses its meaning and becomes the most dangerous form of dogmatism: the dogmatism of imperfect reason. To suppose that all dimensions of reality, truth and life fit into the artificial constructs of reason is unequivocally false. But the materialists are not alive to this truth nor do they consider any plea for its cause as relevant.

Intelligence is a complexity of diverse psychic qualities embracing intuition, imagination, analysis, synthesis, judgement, deduction, etc. It is an organic expression of the spirit which manifests itself in culture. The modern education also breeds what it calls culture, a mass-culture, that is, the product of the people who have no belief in culture. Just as modern education instructs those who have no will to learn, it creates a culture without the spirit of culture. Only a great faith can increase the horizon, depth and height of life and give birth to culture, not mere feelings, intoxication and bewilderment. The cultured people do not talk about culture but live culturally. The masses, on the other hand, view culture as external ornaments, things



that can be advertised and sold, ostentatious items, etc. Mass-culture depends on the capital and the vulgar tastes of the materialists and the crowds. The hatred for depth, spirit, ideals and enduring values is found in every expression of the masses. In satisfying the desires of the crowds, modern education ignores genuine philosophy and culture which require time and discipline to be cultivated. The publishers too, make sure that the tastes of the crowds will prevail in matters of what demands and does not demand publication. Thus the merit of any book depends on its appeal to the crowds while, to the academic crowds, it depends on methodology. The demand for originality becomes senseless since neither the tastes of the academic nor the non-academic crowds will be satisfied. The thinkers must either accept the psychological wound inflicted by the crowds or become parts of the crowds. Those who stubbornly hold to their ideals in pursuit of knowledge are now considered as outcasts and penalized for having thought at all.

The broad interpreters of reality cannot afford to be narrow-minded. They must not only possess spirit, depth and imagination, they must have faith and be alive. The demand that one must make particular instead of general statements serves as a caution against making errors. In reality, there is no science of the particular and the goal of the scientist is to grasp the general principles governing things. If one is afraid of committing errors then one must not pass any judgement at all on any issue. "We have arranged for ourselves a world in which we are able to live -- with the postulation of bodies, lines, surfaces, causes and effects, motion and rest, form and content," Nietzsche wrote. "Without these articles of faith nobody could now endure to live. But that does not yet mean they are something proved and demonstrated. Life is no argument; among the conditions of life could be error."

Whereas the scepticism in science, a product of scientific methodology, is a necessary virtue against the possibility of conscious errors, science can only progress through bold guesses and "bold errors". The spirit of synthesis must liberate itself from the domain of scepticism yet without ignoring it. Insight



into the nature of problems is often abstract in nature. Scepticism, like analysis which produces it, is uncreative. Analysis can only be creative if one does not lose the feeling for the whole. A genuine education must impart both the joy and frustration of knowing and learning, aid the the cultivation of intuition, insight, development of ability to allow individuals to discover facts for themselves. It must encourage the individual to involve himself in a wide range of reality. The distrust of principles which give higher and wider insight to the world and life arises from the spiritless character of the crowds and the beliefs that produced them. Specialism, professionalism, egalitarianism and conflicts of interests destroy that insight where it ought to have been found; the educated ones. Mathematics, for example, offers freer and wider form of knowledge; scientific knowledge. But mathematical logic evades universal classifications. It is not reality however that is in doubt but the method by which it is investigated.

A genuine education must possess a philosophy capable of initiating the students into the meaning of language, of giving them insight into problems of abstract nature besides the capacity to speculate with consistency. It is not sufficient to produce brains with skills and techniques. Care must be taken to see that the clever people are also good, honest and truthful people. The importance of morality as a universal law consists in establishing general lines of conduct. It shows a people the dangers in their societies and prohibits dangerous actions. Its power is persuasive and personal not explosives. It is not an imposition from without but a force from within. Of course, a people as well as individuals can ignore the force of moral conscience and still achieve material success. In fact, the materialists have succeeded without it. But they are not personally and spiritually secure and cannot distinguish justice from injustice, virtue from vice, noble from ignoble life. And to succeed in an atmosphere unfavourable for order, peace, neighbourhood, spirit, truth and justice cannot be a sign of greatness but mediocrity.



Materialistic education tramples on the principles of culture, the beliefs and faith that make life worth living and weakens the sacred and sublime feelings of the greatest ideal: God. It left no proper substitutes for all the ideals it weakens for the triumph of egoism. The castigation of disease and hunger is painful, even to animals. At least, the hungry people are still human beings who the amoral and blind Nature visit with vicissitudes. The tragedy consists in the fact that it is not voluntarily chosen, after all, the hunger that stems from fasting is not looked upon as a tragedy. The greatest tragedy and hunger stem from the injustice of men, from a deliberate and psychological injury which strip some people of their personality as free spirits. The materialists speak about and treat symptoms not causes of social malady. The causes are not in the tools of material progress but in the constitution of the minds of a people, in their wishes, secret desires, goals and beliefs. The dizzy and dazzling civilization of machine has prevented all but the thoughtful ones to see that the spirit that governs the modern world can never lead to peace. Nor is it just and proper that the Western missionaries should waste their energy in converting alien people who are not only religious but nonbelligerent. They will profitably invest their energy to the conversion of the West.

The reformation of modern education does not mean that people will no longer study the existing science or that the energy invested to it shall be curtailed. It does not mean either the sprinkling of curricula with some water of spiritualism. It is rather a crisis of spirit and principle, a crisis as to the purpose of education. And only new religion, beliefs and principles can rectify the existing institutionalized falsehood and errors. Where shall we find the new religion, spirit and principles? This is the question I want the Black elites to ponder on and demand that they seek its answer in their own cultural reality. The arbitrary standards of materialistic science and education hinder the expression of life. The substitution of such arbitrary standards for vital ideals produces vital necessity for general beliefs. The suspension of judgement for lack of sufficient empirical facts should not be confused with the affirmation of life, "a leap

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of faith". If the general beliefs which govern life are rejected as unscientific, science eventually destroys itself because neither its basis nor its goal is scientific. The sociologists must realise that, for cultured people, the universal is the model of human communities not rationales and micro-theories, not even the pursuit of the life-style of mice and monkeys. Because there are no collective forms, no ideals of life and no view of the whole, the materialists no longer know what is essential or accidental, relevant or irrelevant. Thus they live in another crisis: the crisis of priority. It is interesting and entertaining to observe the behaviour of animals but the animals instinctively live their lives, behave as Nature established for them without any preoccupation with human observation. Only man forgets himself and the awareness of his own uniqueness, his own affairs and responsibilities, to mingle with the affairs of others. The art of life, perhaps the sole quality which separates man from animals, is the ability to live beyond the immediate material things. It is the spirit in man that makes such a transcendence possible and that spirit cannot be destroyed without the destruction of man's meaning.

Social needs are not produced by science alone nor can science replace the essential -- the vital, spiritual and moral, beauty, justice, and the sacred -- if these disappear. Religion is nothing but imagination feeding on ideals beyond the immediate, a passionate surrender to those ideals, the feeling of the sense of ought and the embodiment of the principles suggested by those ideals in life and its activities. Destroy religion with its ought, feelings and emotions of the ideal, and life is lamed and stale. The same is applicable to philosophy which, essentially, is the religion of a collective spirit. Philosophy has become not only an academic issue today but scientific. But its purpose, meaning and function have been neglected as sophistry and scepticism replace faith and convictions. The spirit of materialism, being spiritless, produces the crowds who perpetuate that spirit. As a result, the original content and purpose of philosophy and religion have disappeared. Only the terms remain but they are empty terms especially when one examines the



the business and commercial languages. The truth and value of culture and cultural progress today mean, for example, the number of crowds that the external things excite and fascinate. That the universities today are no longer the centre of cultures cannot be disputed. How could they be such centres when the people in them, the societies that produce them and the beliefs which shape the universities are anti-cultural. Nor is it a sign of greatness that the Museums should be the centres of culture, that the past should be protected against the destructive impulses of the modern people instead of living culturally. If the spirit is dead, of what purpose are text books of culture? In Hume's language, such books should be committed to fire. Modern education has produced the means for living easier but life has become more empty. A genuine education cannot ignore the tools and the ideals for living hence must go hand in hand with ethics, moral reason, feelings and emotions of the ideals.

The examination of the character of modern education is prompted primarily by its effect on the spiritual character of the Black people. The Western influence on the Black people has been considered beneficial to the Black people because only the material aspect of that influence is at the visual fields of the crowds. Neither the spirit of materialism in the West nor its effect on the Black people has been seriously examined by the Black people. In pursuing the complex, subject-matter about the Black reality, it will be necessary to lay down some general beliefs which will guide my procedure. And I must emphasize that while many people may object to the ideas enunciated, they must not lose sight of the proposals which I advocate coupled with the proceedings in which I actually engage.

1. Every culture has its systems of beliefs, ideas and principles which mould and shape the behaviour of the people within that culture.
2. Without the understanding of the Black modes of consciousness, of judgement and their world-view, the study of cultural behaviour has no meaning.



3. Human beings are the products of their culture hence can only be understood in the historical background of their beliefs, ideas and religion.
4. The decisive factors in the understanding of a people are their original beliefs and ideas, not the superficial and historical influences from alien cultures.
5. Instinctive beliefs, that is, the religions of a people, constitute the bases of their power and sacredness.
6. Since human beings are the products of their beliefs and ideas, if those beliefs and ideas are false, their lives will be falsified. Those beliefs and ideas cannot be devalued without the devaluation of the lives of the people.
7. All political system, if they must serve their purpose, must reflect the psychology, sociology and history of the people.
8. Enduring human institutions cannot be created by any thinker on the a priori basis. They cannot even be created through imitation of the beliefs and ideas which other people instinctively created. Such enduring institutions must be deduced from the psychology of a people; from their beliefs, customs and traditions.
9. The study of the faculties, traditions and tendencies of a people will reveal the principles on which their institutions have to be based.
10. The principles on which the institutions have to be based will not necessarily suggest the tools for the realization of those ideals. Each period has to determine the tools for translating the instinctive beliefs into practical reality.
11. Human communities cannot eliminate their customs and traditions which constitute the bases of order, continuity and cohesion in their lives. Traditions indicate the laws of a people.
12. Human existence has purposes. The study of the beliefs, ideas and religion of a people will reveal the aim of a people.



13. Religion elevates new ideas to the order of duty and obligation. Art symbolizes the beliefs and ideas of the people. In politics, the principles suggested by the religion of the principle are practically translated to action. Those principles shape the educational institutions and express the duties and obligations which the principles embody.
14. The analysis of the forms of art and the philosophy of a people will reveal the unconscious character of those people.
15. The analysis of space and time in a given culture will reveal the idea of reality in that culture because reality has something to do with the beliefs of a people about space and time.
16. Traditions have internal potentialities of adapting to changes. Contrary to the European ideas of the 19th Century, theorists of social change, tradition may not be destroyed or disappear for the emergence of the modern. Without traditions, the bonds of feeling and emotions, the recognition of ideals beyond individuals, a community of people cannot be possible. What is termed modern could merely be the old in disguise. Without new ideas from individuals, traditions become vitally stiffling.
17. Success cannot be the sole criterion of greatness nor can the latest in time necessarily mean the greatest in mind, character and spirit.
18. There is no view without a viewer. Therefore, truth has something to do with the character of the person who claims to possess it.
19. The language, methods and norms developed in certain fields with certain view-points cannot be applied uncritically to other beliefs having different view-points without the emergence of different knowledge which results in confusions and misunderstanding. In order to grasp the unique character of reality in the Black culture, it will be necessary to examine the nature of science. The understanding of the subject-



matter of science, the methods and norms governing such subject-matters including their limitations will enable us to judge if the reality of Black culture can be studied with the methods, norms and principles developed from the Western belief about reality.

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## Chapter Three

## THE END OF THE INFINITE IN SCIENCE

The Black elites do not know the nature of the volcanic disruption which has taken place in the psychic world of the West, the beliefs and ideas which has been shattered, the desparate position of the Western man and the lessons to be learnt from this event. If they knew the profound consequences of the contemporary physics, they would have realized that the Black cultural beliefs and expressions constitute the character of contemporary reality. The Western science wanted to know reality independent of the subject or the Ego and to give a "clear" picture of the world. Contemporary physics has shown that that goal can never be attained.

Most experts and specialists do not care whether science can offer a clear picture of the world or not provided they have power. But this Western man's beliefs and ideas about God, man, society, history; his hopes, fears, expectations, etc. depend on his science. If that science can no longer offer him perspective knowledge or orientation, all his beliefs, ideas, institutions, etc. will collapse for lack of authority. The science of pure dynamics is not independent of the cultural spirit that produced it. Moreover, it is superficial to grasp the dynamics of this event merely by drawing inferences from the ideas of science alone. The ideas, afterwards, are the products of human spirit. The understanding of the volcanic disruptions to which I alluded must stem from the investigation into the profound psychic developments within the spirit of the Western man. Such developments are responsible for human activities;



science, economics, politics, art, religion, etc.

In speaking about science, I refer essentially to the spirit of the Western man that gave birth to it. When, for example, I asked for the reason why the Western man invented the steam engine but not the Black man, and why the former has no religion with enduring ethical and moral codes but the latter, I was asking a profound psychological question not one of techniques. The question can only be answered by investigating into the psychic developments within the Western man himself not by drawing inferences from the very ideas of dynamics which are the matters in question. As I remarked before, the Black people have learnt the technique of this science from the Western man and succeeded to a certain degree in inventing gadgets and mechanical things. The truth still remains that this science or this attitude towards the world is not the reality, the psychology and the instinctive beliefs of all the Black people. In other words, the science of machine is not the phenomenon of the Black culture. This brings us to the question about the nature of the Black reality, that is, the psychology of the Black people as manifested historically in their culture. I maintain however that no adequate understanding of the nature of Black reality is possible if it is approached with the beliefs, ideas, methods, norms and world-view of the West. What is a complex subject-matter becomes more complex still by the fact that to understand the reality of Black culture one must understand that of the West.

Could anybody not have studied the reality of Black culture without alluding to the West? It is possible but such a study is fruitless and pernicious to the Black culture for several reasons.

1. The expert or specialist who does the study cannot avoid using the concepts, methods and norms developed in the Western culture for in approaching the reality of Black culture. His knowledge will be false no matter how true are the empirical facts.
2. The West passionately believes in the truth of its reality as investigated by science. The belief is false. Without showing where



the error lies, there will still be a blind tendency to reduce the reality of Black culture to the methods and norms of the Western science which is a mask of ignorance.

3. And more significantly, we are not dealing solely with the problems of knowledge, that is, of conscious understanding. The Western consciousness is now enveloped by darkness hence science has painfully come to the end of its infinite road. We are speaking about the new religion, beliefs and ideas of man about himself, the world and his existence; the beliefs and principles which must now govern his life, constitutions, institutions, about new ethical and moral order. It is not a mere speculation or intellectualism but a matter of life and death. Uptill now, the spirit of materialism does not allow any organic life to grow and the spirit to triumph. The Black people pursue the comfort and leisure -- the heaven of the West -- without understanding the psychic world of the West. It means today that the collapse of the West means the collapse of Humanity since all people live by the world-view -- psychology -- of the West and none has the spiritual power and energy to create alternative conditions of life, revive the desperate Western man or maintain themselves from perishing with the West. Therefore, the understanding of the Black cultural reality must not leave the Western culture out of the picture.

The spirit of materialism has come to the end of its infinite road which, painfully it has not discovered to be finite. The science of materialism is over. Science has reached its limit thus shattering the psychic world of the West and leaving the modern man -- essentially the Western man, the author of the whole falsehood -- with no consciousness, no beliefs, no power, no enthusiasm, but bewilderment, anger and despair. If this truth has not been recognised, it is because the crowds and mobs, the



victims of the beliefs they took little or no part in creating, do not look at science from the depth of the Western spirit. They see merely effects or consequences but are incapable of seeing the causes of the dynamic events of historical process. They will even find it more difficult to believe that they are the victims of the beliefs which, for over three hundred years began with fantastic optimism, achieved a lot of their promises but eventually plunged into failure. The Black people were spectators to the formation of this psychic development in the West. In fact, the events did not take place in their world hence such events were not of existential concerns to them. They did not constitute problems for the Black people because they were not what the Black people psychologically felt. The forces of materialism formed in the spirit of the West and, like a flood, took possession of the whole world by force. The Black people were solely the victims of the Western secret desires as the history of slavery, colonialism and imperialism -- the supreme idea of materialism -- testify. Materialism, science, protestantism, capitalism, industrialism, commercialism, nationalism, go hand in hand and are the products of the same spirit: Western. And, as a flood, the spirit of materialism destroyed some things in the Black world and left some rubbish behind. What did it wash away and what did it leave behind? It washed away life and spirit and left rationalism, scepticism, cheap and standardized products. It left war against life and spirit. Only through the African religion can the vital forces which the spirit of the West undermined can be re-awakened. With the death of materialism itself, life and spirit have room to celebrate their triumph. Many thoughtful Western people are well aware of the death of materialism and the uncomfortable position it has left the West. The Black people do not know and want to substitute a dead spirit for their living one.

How did the death of materialism occur? Let us see how it was born. It was an instinctive belief that the material process in time was the sole reality, that the spirit must either conform with the material



schemes or disappear from the world. In other words, the Western spirit defined everything as material even the mind or spirit which is the power-house of science. As a result, the world of the spirit was profoundly opposed to that of matter and a psychic rupture between matter and spirit, God and reason, Pope and Princess, revolution and religion occurred and left the abyss between both unbridged. The antagonism between matter and spirit is not something new in the West. The separation of both metaphysical poles produced a lot of creative energy, freedom, optimism, which are now known to be false. Initially, however, the substitution of God which Reason produced marvellous results and, in fact, the elimination of God, from human affairs was hailed as a sign of maturity and progress. The optimism which the power of reason established was so fascinating that only a few minds doubted the wisdom of the whole revolution but only to be regarded as traditional souls who wanted the authority of God instead of the freedom of reason, progress and well-being. The spirit of opposition between matter and spirit is not new as already indicated. Before reason occupied the throne evacuated by God, before it re-arranged the constitution of the Universe, of Western life and society and began its government, there was a feeling of desperation. What is new now is the fact that with the collapse of reason hence science, the West has no substitute left. Pure reason led the Western spirit out of Nature, world and God to construct its own world, God and society purely on its own uncompromising, postulated concepts. Scepticism overtook the Western spirit in its purely rational world and the beginning of the fall began. Man must believe in something personal and meaningful if he must have meaningful orientation and life. The Western man stands face to face with the void -- Nothingness. The opposition to which I refer to can be traced back to the Renaissance period in Europe. The sociology of the Italian Renaissance embodied the form of that opposition between matter and spirit. In pursuit of materialistic dreams, the Italian Renaissance perished "in darkness and despair."



The differences between the Middle Ages and the Modern Age is psychological and religious. It is a distinction between two different world-views, the spirit that created them and the Gods who presided over their constitutions. The Middle Age belonged to the Aristotelian world-view in which the Western man was enclosed by space like in a huge mansion. In the Aristotelian universe, the Western man was secure and was at peace with the "Unmoved Mover", the Cosmological God which the Christians had equated with the God of Israel. In that universe which Christianity inherited from the Greek tradition, Christianity adapted itself and elevated the mind of the West upward. Though it was a religious world, neither the original Greek Cosmos nor its modification by Christianity can be equated with the world-view of the Black culture.

At the Renaissance period, with the fall of Christianity in the West, the Western mind no longer grew in height but in breadth. The Gothic was replaced by the Baroque art. Whereas the tallest buildings in Europe during the Middle Ages were usually the Churches of God -- Cathedrals -- they were commercial buildings during the era of materialism. The Renaissance thought called itself humanistic and was full of optimism. The pessimism of Christian eschatology was either rationalized hence neutralized or replaced by the optimism in human reason. The evidence to support the optimism in the power of reason was empirically present. The modern Western man did not ask for miracles and expected none. He wanted empirical evidence and relied solely on the power of reason. The mathematico-scientific approach to Nature was producing certain laws which the scientists and technicians applied to the needs of industry, commerce and warfare.

In the 17th Century, prue reason was in full command of all aspects of the Western world. Pure reason and the absolutism of the State went hand in hand. Some sensitive minds perceived in the blossom of natural science and rationalism an emptiness of life, culture, ethical and moral decadence. Towards the end of the 17th Century, Rousseau pointed out that



science and its luxuries had destroyed the sense of morality and transformed the Western man to "a spoiled animal". From the 17th Century, the problem of European decadence was felt by some acute minds. Goethe remarked: that "people will be cleverer and more penetrating but not better, not happier, not more energetic. I see the time when God has no more pleasure in them but has to smash everything up to make a new creation." "In earlier days great convictions were general," Ranke remarked, "and on the ground of them people went on with their efforts. Nowadays everything is so to speak 'Pronunciamento' and slogan and that's an end of it. Nothing is pushed through to an end, everything fades out. Anyone who does get on with it is speaking with the voice of a particular party and finds in it all his support." With Nietzsche, the apocalyptic echo of decadence vibrated with intense force. "What has occupied me the most deeply," he said, "is in fact the problem of decadence. Our whole European culture has for a long time been moving with a torturing tension which increases from decadence to decadence, and must end in a catastrophe. What I am telling you is the history of the next two centuries. I am describing what is going to happen, [and what is going to happen,] and what can only happen in one form: the emergence of nihilism." Spengler added strong notes to the spirit of decadence in the West, but the marvelous mechanical inventions, the well-being promised by capitalism, industrialism, nationalism, socialism, parliamentarism, tended to eclipse the spirit of decadence and pessimism that was acquiring momentum in the Western world. Sensing the calamity that was about to come and which, in the twentieth century, has arrived; the trend of thought in Russia detached itself from the Western values. The doom was foreseen within the world constructed by pure reason, but pure reason was unable to rescue its followers from disillusionment, bewilderment, pessimism and despair.

The Christian world-view and its eschatology was pessimistic as already explained. Pure reason replaced it with an optimism in the power of the Western man to conquer Nature, make use of its resources for a better living and infinite progress. With the collapse of reason the lineal view of history fell. History



disproved the secret wishes of the Western man and maximized the spirit of pessimism. Having renounced the Christian view of history and having found that the lineal view of history has fallen, the modern Western man has no more direction and orientation. The possibility of synthesis, of general beliefs, of collective movement, and of philosophy has gone in the West because there is no image of the universe, no idea of what universe to construct with isolated and contingent facts. The Western man is in a desperate situation and ignorant of what the future might bring because he has no future. The absence or end of eschatology implies the absence of any future expectation. The horizontal movement is giving way to the vertical movement, that is, faith in human reason and consciousness is giving way to faith in the authority of God. From the standpoint of the Western spirit, the change from reason to God is a defeat nor is there any assurance that the Western spirit will find enthusiasm in it.

What we are witnessing, however, is the fall of rationalism, its optimism and the world-view it created. Can the Western spirit find a new enthusiasm through inner transformation and give birth to a new mode of life? What is the power of future civilization? These are the essential questions facing the present epoch and whose answers the coming Century has to confirm. I am convinced that the spirit of the Black culture has the answer to the second question and if the West had the power to transform itself inwardly, the result will approximate the cultural reality of the Black people. It is a conflict between rationalism and the emotions of the ideals. The question is: will the West discard its creed of individualism and war? Will the West forget the art of warfare and accept the triumph of spirit? How will it defend its property acquired by force? Is this not the fear of the West? Up till now, the West calls for economic and military unity, not human and spiritual. The Black culture admits of no opposition between matter and spirit as opposed to the Western materialism and the Indian spiritualism. Optimism and pessimism



do not appear in the vocabulary of history. It is not a tone of pessimism to remark that from the constitution of the Western mind and due to the nature of its beliefs the West cannot give birth to the human and spiritual principles necessary to create a new civilization. Undoubtedly the Western people may imitate alien religions, rituals, etc., but they can never become, in spirit, the Black people or the Asisticks. The imperatives of those alien religions, instinctively established and lived, and even beyond the conscious understanding of their creators, can never be consciously grasped by the West without destroying the sacredness and value of those religions. Religion, as remarked earlier, is not merely a belief in God but a passionate surrender to ideals which, in turn, shape the conduct and behaviour of a people. And if the West embarks on inner transformation and give birth to a new civilization, what beliefs and principles will govern the institutions, constitutions, political and economic organizations, etc? The new civilization cannot be governed by the spirit of individualism and capitalism, materialism and warfare, rationalism and Darwinism, which are responsible for the present social ills inasmuch as the power of the past civilization was based on them. The power of the Western civilization was not based before on genuine philosophy of life, man and spirit; not on high ethical and moral standards, not on higher intelligence and wisdom, but on force. The inner collapse of the Western man, therefore, is of less importance in the ultimate analysis of the meaning of the Western spirit.

What is important, however, is the collapse of science on which the West based its beliefs, activities and goals. In the Aristotelian world-view which Christianity took over, the medieval European man was secure, enclosed in the universe he understood as a matter of faith and where everything was seen as a quality of eternity; space, time, life, etc. The Renaissance man thought that time and history were independent power and not possessing the qualities which the spirit of religion attributed to them. To establish the autonomy of time and history which, eventually, will give the Renaissance man the freedom



of self-expression, the image of the Christian world-view (the Aristotelian universe), was destroyed. The idea that space was not only a void but infinite captivated the enthusiasm of the Renaissance man who began to calculate and measure it mathematically and scientifically. Thus modern science was born -- the science of dynamics, of perpetual and infinite movement. But, to where? To what goal? That was the void of heart and spirit felt by the modern man. Copernicus and Kepler felt the vital implications of their mathematical and scientific world-view and, inwardly were in doubt as to whether their conduct was right or wrong. They indicated however that their ideas were products of religious beliefs. Galileo had no doubt at all and compromised with an infinite void. He gazed at the starry sky and observed the heavenly bodies moving infinitely in the infinite void. The emphasis was on movement not on tranquility; movement with a great speed and movement as an absolute event. The Renaissance man was essentially a vagabond and Christopher Columbus symbolized the spirit of the culture that produced him. Movement for the sake of movement, becoming for the sake of becoming, the pursuit of an infinite goal which was humanly impossible to achieve otherwise it will not be an infinity, an empty infinity, was vitally disturbing. However, the Western spirit made the conquest of the infinite a religion of life.

Modern science, that is, the science of pure dynamics of motion, followed its course. The modern man in the modern world had no genuine beliefs and ideals to offer tranquility to and feed the spirit. On the contrary, he stood face to face with the emptiness of infinity -- pure nothingness. The mind could not rest secured on anything because the infinite void was nothing. How could the modern man spiritually reconcile himself with nothingness? God has been pushed into a realm of transcendentalism which man could not reach because it was impossible to traverse the infinite void separating him and God. In despair and frustration, due to the dizziness of mind and the darkness of the spirit, the Western modern man sought for asylum in the materialistic world,



rationalized and filtered of feelings, emotions and human values. It was the birth of nationalism whose Church is the State.

The State was a product of rationalism and the inhabitants it sheltered were also subject to the laws of dynamics. But could the State which came to power through a rebellion avoid a rebellion from its inhabitants? Could the Age that emphasised on movement offer peace and tranquility to the lovers of movement? The modern man has made the product of pure reason -- infinite movement -- an ideal. The Western man, since the 15th Century, has been roaming around the world, the planet earth and has now touched the infinite void of space. Nothing is as fascinating and yet puzzling as the passionate enthusiasm with which the Western man embraced, without any doubt or question, the creed of infinite movement. The faster and faster the movement the better. This constitutes the most important value for the modern man. To break the world record and to establish a new record through the conquest of space at a minimum time is the most intoxicating ideal of the modern man that puzzles the men of culture. The Western man wants to traverse that infinite void, but to what goal? How does he know that he is progressing when all the mathematical points are the same and when the goal is infinite? Thanks to statistics, to speedometer and compass, the modern man can navigate in space and measure the distance covered. But life is not subject to these conventions unless it is a function of machine not a living existence which implies the possession of clear orientation, genuine belief and ideas.

I have already spoken about the mathematical space and time, and how time was given the same treatment as space which, in reality, is the falsification of life. Man requires space and time to realize or fulfill himself. The power of human consciousness has a bearing on time which supports and directs it. Time is not an idea or a notion. The Western man postulated space and time as having objective existence and gave both a quantitative treatment. Space is shrinking because the time needed to traverse it is getting



smaller. And to lose one's life to conquer space and establish a world record is termed an accident of sport. Those who have no respect for their lives cannot respect the lives of others. Thus, the spirit of materialism, rationalism, warfare found in the Western culture stems from the worship of abstractions instead of the religion of life. It is a psychic phenomenon which shapes all the conduct and behaviour of the Western man.

Science, that is, materialism or the dynamics of motion, does not mean merely the gathering of information to aid industrialism and commercialism. It does not mean solely the invention of mechanical devices. The Black people and the majority of the Western people only know the utilitarian idea of science. What the Black people ought to understand is the effect of science on the Western life; that is, from the psychological view-point. The modern man in the West is the product of rationalism. Science destroyed his image of the universe and left him face to face with infinite void. Rationalism emerged from the conception of man, nature and the universe as machines. The mechanical view of man nature and the universe strengthened the belief of the modern man in the power of conscious reason which he embraced as the final authority on all issues. The fantastic success which he achieved with his machine strongly justified his faith in reason. Thus he felt that he had command over time, movement, space and history. In that artificial apparatus termed the State, the modern man expected the Kingdom of Heaven on earth through the power of science not of God. To make this abstraction a reality and to create an enduring civilization on the basis of abstractions -- infinite movement, State, Nationalism, etc. -- provoked international wars and internal movements or rebellions. Human beings cannot live peacefully in artificial order. Without being aware of it, the abstract constructs confidently taken as truth and reality led to the atrophy of human qualities. Only time was needed for "the decadence of the West" to become conspicuously clear. Many people still dismiss it as a pessimistic expression and point to their



"growing economy" -- statistics -- and the space exploration as indicative of optimism. The West is giving up its last breath. It cannot achieve the fantastic goals it set out: to build a world-civilization under its leadership. The two World Wars have made this abundantly clear. Berlin and London are no longer the centre of World politics. With Europe exhausted, what is left of the West cannot boast of achieving a world-civilization. Asia has forcefully entered the political scene of the world, sharing power with the West, a phenomenon that the West neverdreamt of and the shock the West could not absorb. That it occurred at a period of moral, ethical, spiritual and intellectual crises, with their political and economic ramifications, has generated anguish and despair over the existing Western bewilderment. Many people have spoken about a religious revival in the West, that is, the imagination of ideals which can recharge the exhausted spirit of the West. Nietzsche and Spengler called for the religion of valour, Napoleonism and the doing of heroic deeds. The West might pursue this religion which has been the energy that created the Western civilization because the possibility of its going back to Rome or of adapting the Upanishad, Hinduism and Buddhism to its spirit is not only remote but even undesirable to those who disdain feebleness. The Western man cannot be a Westerner if he is feeble. If the West had the spiritual and moral strength, if it had any slogan to arouse the masses of its inhabitants to undertake the violent expercise of war, it would have done so and might still do so. Undoubtedly, the children of Odin and the Bolsheviki have the power of causing more devastations than in all previous wars. It is, however, a childish sentiment and self-deceptive to suppose that fear and reason will stop wars. They have not stopped wars and did not stop the two World Wars.

In Science, that is, within the modern government of the modern world which banished God, spirit and faith, a destructive rebellion occurred. The physicists were pursuing their rationalism, their mechanistic view



of Nature and their infinite movement in good faith and with good intentions. To their dismay, all was nonsense. Within the materialistic folds comes the announcement that the belief in a Living God, the Creator and Author of all things, cannot be discarded. What is the nature of the crisis within science, that is physics? It deals with the nature of the modern world-view. The bricks and all the materials with which it was constructed have crumbled and melted and the modern man is, as it were, homeless and completely naked. Remember that the State, an artificial apparatus, which pretend to offer the modern man a shelter against the threat of the infinite void is not only chaotic but unequal to its goals. Now, the whole idea of infinity and the image of the modern world, if it offers any image at all, have collapsed. What substitute has the modern man? No definite world-picture.

The crisis began with the discovery of non-Euclidean geometry which demonstrated the limited validity of the Euclidean geometry and its failure to apply in some other cases. "Euclid's geometry is valid in a two-dimensional plane in respect of triangles, circles, etc., and in three-dimensional plane for bodies of all kinds. In a curved surface its axioms hold only to a limited extent. On the surface of a spherical trigonometry, a two-dimensional vision can be assumed and calculated. Just as a globe's surface is embedded in the tri-deimentional space we see, so it is possible to conceive of three-dimensional non-Euclidean spaces being embedded in a multi-dimensional Euclidean space. This is a presupposition of Einstein's Theory of Relativity. It propounds the total universe as being a non-Euclidean curved space, without boundaries, indeed, yet finite, and its spatial content calculable."

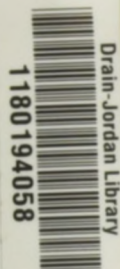
What are all these about? What are the business of Euclid and non-Euclids, the mathematicians and Einstein in "practical" matters of life and death? Those who call themselves pragmatistis, that is, those who act without thinking, and who under-rate intellectual efforts because they are incapable of reaching the height reserved for the few, might ask the above



questions. Abstraction is the power of material control. It becomes false and erroneous when it goes beyond its limitation or the realm of its validity -- the material world -- into the spiritual world. Practical conquests are possible only when the theoretical ground-work has been laid. The pure mathematicians create theoretical possibilities without knowing which of the possibilities created might be useful in the future. It is left to the scientist to see which of the mathematical webs is applicable or able to express the observed facts. Since matter is defined as that which is extended and since geometry is the study of extension, then the mutual relationship or identity between physics and geometry is established, but a gap opens between the world of material thing and the world of geometry or of ideas. Is the world an idea? Do the theoretical concepts or entities represent reality? What is the relationship between mind and matter? These are essentially philosophical questions which, in most cases, the scientists do not pay attention to because their science can function without them. But if matter, space, time are not what they are believed to be, those concepts must be clarified if at all they can be clarified. The philosophy of science becomes essential to the scientists in investigating into the logic of scientific inquiry.

The kind of space which Einstein referred to "is conceivable but not demonstrable, since we are bound to our three-dimensional vision. A space which is unlimited, yet at the same time finite, may be suggested by the upper surface of a sphere, as it might be our own planet, the surface-total of which is finite, without reaching an edge or frontier, because a traveler keeps returning to the point from which he started. Space according to the General Theory of Relativity is vast, but it is finite. It is curved, and at the points where stars are found this curvature is increased like bumps on a globe. The concept of the Newtonian Law of Gravitation is not valid in it. The acceleration obtained by a planet is not controlled by the force obtaining at that particular location, but by the curvature of space.





The proposition that impulses are maintained by every body moving on a straight path is sound. The route, however, is no longer a curved path in a straight but a curved space. Not only space has become finite, so also has motion within it. The mass of a body is no longer, according to relativity, an immutable quantity; it grows ever larger at greater speeds, but speeds greater than the speed of light are impossible. Thus light constitutes the extreme limit of speed."

If the ideas of space has changed, that is, has become limited, that of time must also change and become finite. What about the "thing" moving in space and time or space-time? It cannot help but undergo its own transformation. The theoretical constructs of the geometricians, mathematicians and the physicists are powerful tool which enable the Western man to exploit the invisible energy flowing in the universe. As far as the exploitation of the energy is concerned, neither the assumption nor the theories of science need be true or false in order to achieve success. They only have to be functional. Since science is the authority that governs the modern man and since all his dreams, happiness, expectations, institutions and constitutions depend on it, the crisis in science is not a crisis of the moon and stars but a psychological crisis within the whole life of the modern man. When the scientists say that the old world-picture has collapsed, they mean that things no longer fit into the ideas they have about the world. The moon, stars and the sun are still shining, and the oceans are still on their courses. In other words, the world of things have not crumbled nor has any disorder violated the natural order of things. But deep in the human psyche the idea and image of the world have fallen. In other words he no longer knows his bearings with the world because he does not know what it is. Darkness has overtaken his consciousness. He has no frame-work for value judgements nor does he know what is up or down, left or right. Man is what he is by virtue of his beliefs and ideas and those beliefs and ideas stem from his relationship with the Other: God, Man, Nature, World, Universe, Spirit. Materialism and Rationalism, Mechanism and Naturalism crushed all



those religious ideals only to be crushed themselves by research. Research has even maximized the present, psychological tension by bringing to the awareness of man the apocalyptic vision of the world -- that what has a beginning must have an end, so are the world and man. It is science now validating religious beliefs. The second proposition of thermodynamics sets before the imagination of man the death of the world when a "state of equally distributed heat" is reached. We are not there yet but are on that trajectory. We cannot elude the inexorable decree of time. Some may adopt the doctrine of Schopenhauer, accept that the greatest misfortune is to be born and that the greatest ideal is to die as quickly as possible instead of painfully facing the ultimate. Others may prefer to march bravely into that catastrophe that awaits them without mercy and pity. I believe that the question as to where man came from and where he is heading to has begun to have an answer, no matter how vague and relative. We either came from God or from the blind Matter and we know that we have an end. What happens after the collective death in the world is in the question of the Maker of man to decide. To live infinitely in this world is impossible. Even in the field of mathematics, the idea of infinity is in reality out of the question. It was the belief about the nature of masses that prompted the mathematicians to establish the idea of "the actual infinite." It is within the freedom of an individual, for example, to count all his life-long until he dies. It is equally possible for another person after him to continue counting from where the deceased man stopped. Since, however, "no actual, infinite total exists," the counting has no meaning. That something can be divided infinitely or that something can be infinitely small is not supported by the quantum theory which indicates that "there can be no 'effect' smaller than the 'effective quantum.'" Speed, time, space, world, universe, man; all are finite. Only greed is infinite that is why it is unrealistic, untruthful and deceptive. With the fall of the idea of infinity, the Western man has to alter all his beliefs, desires, ideas, conduct and behaviour.



Bear in mind that, for the West, the real is the material process in time. As a result, materialism and science only recognise the things which can be seen, touched, handled, weighed and measured. Reality, in this form, is a physical experience. Of the spiritual world -- love, life, imagination, intuition, etc. -- materialism decrees that these too must conform to the schemes of matter -- weight, measurement, touch, sight -- or disappear. Why was this belief entertained and what is now the nature of matter? Natural phenomena have been subjected to measurement because they were believed to be quantities. Modern discoveries in atomic physics have shattered the mechanistic view of the world and materialism. Materialism and the mechanism of science have perished. The methods and norms which they inspired have no application and validity in the light of the new discoveries. Matter or atom is not a dead thing. On the contrary, it is "a motile subject, showing varying reactions in different cases, reactions only to be calculated in advance on the lines of statistical probabilities."

Both the classical and modern physics established the foundation of the Universe on the atomic theory of Democritus, a theory that "the universe is composed of numbers of indivisible and imperishable particles of matter." The movement of those particles was said to be responsible for all natural phenomena. "Every effect arose from the contact and pressure and trust of these corpuscles. Motion is most strictly conformable to law." In Newton's theory, "light, like matter, was composed of tiny corpuscles, which were emitted along straight lines like missiles." A conflict arose in the government of science when Huygens, a Dutch physicist and a Contemporary of Newton, explained the nature of light in terms of waves not atoms. Young, Fresnel and Maxwell confirmed the discovery of Huygens in the 19th Century and showed that light has an electro-magnetic character. The particles and the wave theories of light could not relinquish its position for another within the government nor could both govern together, not even individually. Both are needed yet both are in disagreement, yet both are the manifestations of the same thing -- light. The attempt to resolve the



conflicts led to the establishment of "Wavicle" (a little wave and a little particle), but this was merely an introduction of a more enigmatic entity to the already enigmatic situation. The crisis in the classical physics was spreading and its universe was shaken to its foundation. "Light-rays do not follow the regular pattern of radiation." Max Plank discovered this phenomenon in the twentieth century. It meant that the assumption of classical physics on this matter was wrong. "Mattersends and recieves light not in small, steady does, but only in packets of 'quanta', around which the receiving or sending corpuscle reciprocally increases or diminishes." The quantum theory undermines the corpuscular theory of light but could not eliminate it as a character of light. Light behaves as an electro-magnetic wave through space "whereas the impulse of rebounding or emerging light is calculable only when light is conceived of as a hail of small bodies. These small bodies -- photons -- are not of a material nature, but constitute minute particles of energy."

What was found true in the nature of light was equally true for matter. Both have double-standard modes of behaviour. The laws governing the celestial mechanics were found to have limited applications in the realm of atomic behaviour. "...The atoms rotating around the nucleus varied their behaviour the deeper they got inside the atom." This was contrary to the laws of classical mecahnics. The motion of electron on its trajectory "inside the atom" could not, however, be experimentally reproduced. The idea of a double-standard mode of behaviour which light already manifested was evoked to account for the atomic phenomena. "The electron had to be regarded as a corpuscle when being measured for its energies and impulses, but appeared as a wave whenever its extension in space and time is in question.

Each aspect of the double-standards can be observed independently but not both at the same time. The physicist can observe the particle-standard and measure both the energy and impulsion of an electron but only to destroy the other standard-wave, that is, the motion of the electron in space. And should he concentrate



on the observation of the wave-aspect of the electron-- its motion in space -- he destroys the particle-view of it. "Whereas physics used to believe in the existence of corpuscles possessed of a definite energy and impulse value, and therefore velocity without knowing what was their position and how long they would be under observation, this is no longer the case. All the magnitudes are known only unaccurately. The physicist can neither give up his corpuscle concept nor his wave-concept, but the results of his observations lack precision, which finds expression in Heisenberg's 'principle of indeterminacy.' And with this the straightforward causality of macrophysics is changed within the microphysics of the atom to a purely statistical law which links together the results of different acts of observation."

Classical physics, that is, the physics of Newton, constructed the Universe on three strong pillars which, for about three centuries, stood firm. They were absolute space, absolute time and absolute motion. From the nature of light arose a crisis which spread to that of matter. The nature of space, time and motion could not claim any immunity from the crisis. What happened was that the mechanics of Newton's physics whose mathematical expressions were clear and functional undermined the question about the philosophical strength of the fundamental pillars supporting the classical world. The crisis arose essentially from those basic concepts, the pillars of the classical mechanics; space, time, matter, motion. Of more importance is the change which the nature of matter has undergone. The most significant reasons for delving into the nature of light and matter are the following:

1. The understanding of what the West believes reality to be will help greatly to the understanding of where the nature of reality in the Black culture differs from that of the West.
2. We are seeing that the Western belief about reality -- matter-- is constantly changing even though the majority of the Western people are unaware of it. As a result, the majority of the Western people think, behave, speak and act in terms of their old views about reality which no longer conform to the new discoveries.



3. It was believed before in the West that matter or the object of observation is a dead thing. In other words, Nature and the Universe were believed to be lifeless. As a lifeless thing and the objects of observation, they were subjected to the method of mathematics. "Democritus was forced first to smash up the cosmic world and dissolve it into innumerable minute corpuscles in order to get the neutral-qualified bricklets with which he could begin to build. It was this materialism and mechanism which created the sharp separation between subject and object characteristic of man's consciousness, and serving as the basis for rationalism and intellectualism."
4. When the Black spirit, for example, conceived Nature and the Universe as being alive not dead, the naive Western materialists accused the Black people of animism -- of seeing the whole Nature and Universe as populated by spirits -- of incapable of detaching themselves from Nature and the Universe, of not making a distinction between the subject and the object, hence, they concluded, that the Black spirit and culture were "backward", "undeveloped", "still in the conditions of mere nature" and "unscientific." Therefore, the reality of the Black people -- their world-view, mode of consciousness, state of mind, ideas about God, man, nature and the world, were considered false and unrealistic.
5. The West has been investigating God, man, world, nature with rods and the tools of pure reason or rationalism. The Black people investigated the Other with spirit, feelings and emotions of the ideals and different knowledge appeared. Reality does not mean the same thing in both cultures hence the differences of approach and the differences in results. That these differences have not been noticed and emphasized have led to confusions in knowledge and are largely responsible for the political, social, religious and existential turmoils found among the Black people as they strive fruitlessly



to live by the world-view, beliefs, ideas, modes of association and organization which have no inner compulsion in them and which psychologically violate the spirit of the Black people.

6. Nature is not a dead thing but something alive as modern physics, as the Western man himself, has discovered. Atoms exist. In other words, the hypothesis of atoms has been confirmed in truth. But they are not what Democritus thought they were -- "neutral bricklets" -- "but mysterious structures which have demolished the mechanism which was using them." From that discovery that matter is not a dead thing but alive, all the modes of Western life, behaviour, thought and activity which have been based on the materialistic and mechanistic views of the world have collapsed and died.
7. That reality is that which can be seen with the eyes, touched with hands, measured, quantified and predicted no longer holds true.
8. That the wave and the corpuscle are qualities which complement each other, that both are needed to describe reality and that none of them exhausts the meaning of events have undermined the whole theory of the Western, materialistic and mechanistic knowledge, all the theories of human "perception or cognition." The theory of complementarity "is capable of undermining the whole attitude we have accepted as 'scientific'" all that have been known as cause and effect, precise observation, prediction, control, conscious understanding, objective judgement, measurement, confirmation, etc.
9. It has been confidently believed that the world which science -- materialism -- studied, the methods and norms, its theory of cognition or perception, its language, etc. corresponded to reality. The belief is now proved to be false hence science -- materialism -- has come to an end.

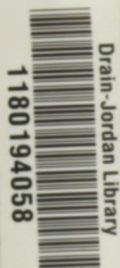


10. The Western man, relying on his belief in materialism and mechanism, drew a boundary between the subject and the object. He wanted objective knowledge -- mere rationalism and intellectualism -- and wanted to eliminate all subjective elements. The "objective" was thought to be the real and the truth while the subjective was thought of or suspected of being false and unrealistic. In his everyday life and language, the Western man betrays this rationalistic tendency and the suspicion of everything subjective as false. "For modern natural science the object under observation existed quite independently of the observer subjecting it to the experimental method. In microphysics, however, that is not possible, for the atomic physicist, by means of his apparatus, compels the object to manifest itself now as a wave and now as a corpuscle; that is to say, he influences it. He does not possess a fine enough apparatus for the object to be able to reveal itself as 'The thing itself,' but the apparatus itself influences the object. This kind of observation is therefore an active process in which observed and observer meet and come to terms with each other in such a way that the subject is not faced with an object, but with something subjective which is indeed bound through statistical legalism to a limited number of reactions, but has a possibility of itself deciding on occasions which it will choose. In the object, therefore, we are no longer dealing with something existing independently of the living perceiving and observing subject, but subject and object are beginning to emerge into each other, and to create in modern physics the concept of 'Empirical Reality.'"
11. The West is a newcomer to Nature and the Universe as living "things". Thus, the whole psychic disturbance produced by the fall of materialism and mechanism, hence, the fall of science itself is manifest solely in the Western psyche.



It indirectly affects the Black people because they have been imitating or forced to imitate the Western modes of life, organizations, the Western political and economic beliefs, the Western education, aspirations and world-view. With the collapse of the world established on the Western beliefs, ideas and desires, all those who have been living by the Western ideals cannot escape its consequences. Therefore, the Black political, economic, social and religious behaviour, seen from the perspective of the Western world, are the subjects of study today. But what the experts and specialists do not realise is that what they know of the Black people, from the stand-point of the Western beliefs and ideas, is the European in the Black people. With the collapse of the Western man -- psychologically, spiritually, religiously, mechanically, politically and now economically -- the European in the Black people will disappear. A new era is dawning, the era of Vitalism, for more life, of oneness with the living Nature, Universe and the Living Creator -- God. This is exactly the reality of the Black culture whose mode of perception or cognition is the authentic approach to the universe of life. It is a common expression among the Black people, especially those who have not been corrupted by the Western civilization, that the Europeans are unintelligent, naive and unwise. This remark was not prompted by malice or racism but by the modes of Western life, association, conduct and language or, in short, by its lack of manners and respect for life.

12. The Black spirit, as we shall see later, made no sharp distinctions between the subject and object, between matter and spirit, between the observer and the observed. The Black spirit was not confronted with the questions of materialism -- rationalism and intellectualism -- and Spiritualism, the questions which stem from the radical separation between the





subject and object embrace each other. In this complex situation, nobody can show precisely where the subject ends for the object to begin. This situation baffles the Western man and violates his imagination. The "logic of inorganic matter" cannot aid him to grasp this situation consciously. The logic of organic life opens up to a mysterious region. The space, time and the events within the region of life appear magical and irrational only because conscious reason cannot grasp it. Science has been forced to bow and surrender to the freedom and spontaneity of life and spirit, not by religion which it abhorred but by research in science which now supports, not science but religion. "Life is no argument" and the Black culture, having its root in the living reality of God, man, spirit, Nature, had no necessity of doubting its basic beliefs and of rationally justifying itself. And this is the clue to the meaning of one of the most important phenomenon in the Black culture--the absence of writing: The Black spirit does not conform with or fit into the schemes of scientific space and time. In other words, writing as a sign in space cannot accomodate the Black spirit. This is what I have in mind when I remark that culture by research is not only vulgar but lifeless because it entails the detachment of the observer from the observed, the separation of form from standard hence the emancipation of knowledge from life. It is the establishment of a radical separation between the subject and the object which breeds the paralysis of the mind and the atrophy of the spirit. This mode of approach to the other, the object, is essentially Western; and the knowledge achieved by this method is lifeless, mere intellectualism and rationalism, because it presupposes that the object is lifeless, passive and subject to the logic of a dead matter. The observing subject himself is eliminated from the scene hence the objectivity



attained in this situation is artificial, mathematical and contrary to the reality of life. The Black man, in his world, lives culturally not by establishing a radical separation between himself and God, man, spirit, life, nature and the universe, not by a mere intellectual approach to the Other but by emphasizing the necessary relationship between himself and the Other; a vital relationship. In speaking about the distinction between the Western view of reality -- the view of materialism -- and the vitalism of the Black reality, we are dealing, at the same time, with the distinction between the inorganic logic of material things and the organic logic of life.

13. The Western man does not seem to grasp the implications of his own research. The majority of the Western people, for example, still want a conscious understanding of reality, even a conscious knowledge or understanding of the Black cultural reality. But the Western people, at least the majority, do not realise that what they called conscious knowledge before depended on their belief about matter that shaped their modes of understanding or perception. Matter or the old thing is no longer what it was believed to be, something which lent itself to scientific attitude, but has vanished or dissolved into the realm of mind. A conscious understanding of reality is impossible. It was merely a hypothesis that order exists in nature and that human consciousness alone can grasp that order: a Western hypothesis. The Black people and the Indians, for example did not establish that hypothesis. The Indian mode of consciousness is a pure contemplation of reality, self-absorption by and self-surrender to reality. The Black people also have this form of consciousness which, however, does not embody the pessimism and fatalism of the Indian spirit.



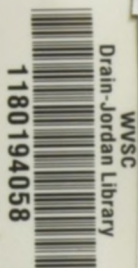
The Western man wants rational consciousness but this has been shown now to be unattainable. He cannot know. He may know his formulae and figures. In reality and as a matter of scientific or conscious understanding, he cannot know reality. Therefore, the highest knowledge he has as far as science is concerned is ignorance. Darkness has overtaken his rational consciousness. No amount of research will transform that darkness to light. The Western man who has dreaded irrationality has confronted it permanently, not from religion but from reason -- science. All the concepts that materialism engendered such as objectivity, subjectivity, clarity, individuality, clear-cut observations and ideas, etc. have all died. Individualism, the spirit of the Western civilization, the author of institutionalized errors and falsehood in life, politics, economics, religion, Darwinism, etc. has also died for there is nothing in reality to support it. The philosophers of individualism and egoism said that the nature of things, of man and life, of Nature and the Universe, inspired and supported their ideas. The West cannot imagine why the Black culture emphasizes the collective as opposed to the individual except to say that it was a product of an "undeveloped spirit". The West, on the contrary, began to copy the abstraction of Nature -- an individual is an abstraction -- and equated abstract notions with things and reality. It does not even respect the autonomy of the individual. The West began with the individuality of a being instead of the non-individuality. In the end, it denied and destroyed the individual and handed him over to the tyranny and unpromising authority of pure reason. The material things do not complain or revolt against the tyranny of pure reason. They only fail to conform with the laws of reasons and become variable factors which the Western man may



completely discard or seek a tighter law of reason to tie them down. But in politics, in the artificial apparatus called the State, a product of pure reason which absolutely ignored the feelings, emotions and spirit of the real man, men revolt because rationalistic politics, economics and empty statistical promises violates the spirit, heart and sensitivity of the real man. In politics, the variable factors are the radicals and the revolutionaries, those who do not conform with the rationally postulated laws. In science, they are those particles which do not behave according to the general laws.

Thus, what the Western man called conscious knowledge was the order he rationally created, an order that prevented him from seeing the order in life, Nature and the Universe, an order that is lived not rationalized. The rational order has collapsed. What the West now calls irrational and disorder are, from the stand-point of Black culture, a living order. The materialists have, up till now, spent their lives opposing life and history. They distrusted genuine spontaneity, personal expressions and spiritual freedom.

14. The objectivity of an external world as a reality has died forever. The Western man believed that such a reality existed. On account of the belief in the objective, external world, the belief that the subjective world was unreal was strengthened. The attempt to fill the gap between the subjective and objective worlds with sophistry or to destroy one world for the triumph of another was the whole endeavour of the Western philosophy. The objective of Western philosophy was, therefore, to have consciousness: consciousness of God, men, nature, world, Heaven, Hell, everything. Abstractions took possession of the feelings and emotions of the West and brought about the atrophy of





feelings, emotions and truth of life, spirit and personal God. In search for rational consciousness, the West subjected religion to logic. The God that emerged from this method was an Abstract and Absolute God, a product of a purely logical definition, the God of mathematics and geometry, the God of Descartes, Spinoza and Hegel.

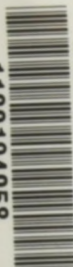
By applying logic to religion, rational theology arose. And it is not surprising that Descartes suggested the establishment of scientific ethics and morals and Spinoza invented them. But in the scientific ethics and morals, "evil is nothing positive", according to Spinoza. His happiness and love of God were intellectual happiness and love arising from the geometrical and mathematical approach to the postulated God, the super-mathematician and geometrician. He neither had nor felt happiness. "Evil is nothing positive," only because the language of the geometrician is merely a symbol of abstract relations in the abstract world. Its truth remains completely abstract because it deals with abstract propositions. The truth of Spinoza's verdict that "evil is nothing positive" is true for an abstract man hence false for a man of flesh, life, spirit and blood.

And with Hegel, the West felt the abomination of rationalism. By disowning him, the West disowned itself. From that event, rationalism was on trial or the verdict of Kant was invoked to discipline the rationalistic violation of life, world and reality by heaping falsehoods on them. The triumph of rationalism, of course, stemmed from the atomic theory of Democritus. It was Descartes, on the other hand, who championed the belief that the power of reason -- of human consciousness -- was a foregone conclusion. That power was not limited to the realm of material things but said to govern human existence. What has the principles of thermodynamics, for example, to do with history? Pure reason would have to establish such systems of dynamics of history with postulated entities before history can attain the status of the physical science. Fortunately life cannot be reduced to systems or to the artificial



constructs of pure reason. Even in the realm of modern physics, the rationalism which the atoms of Democritus suggested and the optimism of Descartes in the power of reason or human consciousness to grasp reality have faded away. "The atoms of modern physics, however, are bound radically to change this rationalism and smash the belief in the power of human consciousness, for when subject and object threaten to coalesce into each other in the 'Empirical Reality' concept, a situation is created which reminds us of the mythical and magical preconscious world of primitive man, where everything acts reciprocally upon everything else, is related to everything else, and coalesces diffusely with everything else; and for which a kind of perception and cognition is valid, quite different from what used to be valid in modern Europe."

What the materialists held in contempt in the so-called primitive man's approach to his world is essentially what the modern man has recognized to be the correct approach: non-objectivity, non-individuality and non-intellectualism. "One must remember that it was through Newtonian mechanics that the conception of a strictly law-determined course of Nature was demonstrated with mathematical clarity. The movements of the planets took place in accordance with laws which enabled events to be calculated far in advance. The condition of our planetary system as at present manifested determines aboriginally events for every ensuing moment or time. In it the idea of causality was perfectly based, and compulsory predetermination was transposed on to the whole of Nature. There was no longer room for the liberty of God as Creator, nor for the liberty of man, but everything went as it were by clockwork. Man's freedom only consisted in his ability to gain some insight into these laws, and thus to set himself above them at least in consciousness." The success of the Newtonian mechanics prompted Alexander Pope thus to praise the event: "Nature and Nature's Law lay hid in night; God said: 'Let Newton be,' and all was light." The 18th Century Europe was also fascinated by the power of rationalism that Laplace boldly stated: "A spirit which for one moment knew all the forces which vitalise Nature and the reciprocal situation of all the beings where of she consists, would





necessarily be able, if all-embracing enough to subject all these data to mathematical analysis, to comprehend in the same formula the motion of the greatest of heavenly bodies and of the lightest of atoms: nothing would be uncertain for such a spirit, and future and past would lie open to his eyes."

This passionate faith in the power of pure reason should not be understood solely in terms of science but also in terms of the political, economic and educational systems of that period. It was the same faith in rationalism that shaped the 19th Century Europe, justified European conquest and colonialism abroad, slavery and racism, and created the germs of the World Wars. In the realm of science today, the optimism of Laplace has no justification. "In the sharp formulation of the causal law," Heisenberg remarked, "'if we know the present accurately, we can calculate the future,' it is not the apodosis but the premises which are false. We cannot in principle get to know the present in all determination-points. Because all experiments are subjected to the laws of quantum mechanics, it is easy to use quantum mechanics to establish the non-validity of the law of causation." Max Born added that "if it is in principle impossible to know all the conditions of a process, then it is vain to aver that every event has a cause." "It is possible that even the most perfect observation of the total condition of the world will not permit one unequivocally to foretell future development at a given moment," Schrodinger remarked. "Natural science in the development of its researches has reached what modern man has experienced independently of science: the darkness of the mysterious. The material atom has suddenly become denomic. It is no longer a dead material point but an enigmatical something, appearing now as a wave and now as a corpuscle, but actually being neither corpuscle nor wave. What does manifest itself is mysterious and not to be precisely apprehended in the formulae and figures of mathematics. Nature has shown man only certain aspects of her reality, and human consciousness has grasped only a limited part of the world. Being and Being Conscious have never coincided, and never can coincide. ...The



new findings lead man to mystery before which consciousness becomes aware of its limitations and metaphysics rises anew. In the infinitely small he encounters something which is enigmatically alive, and in the infinitely dimensional multiplicity of space he finds something beyond imagination."

The collapse of science, the darkness that has taken possession of consciousness and the end of scientific attitude are not pessimistic cries which the optimism in further researches might eliminate. The obstacles are not transitory but permanent situations. They mean the collapse of science from its foundation. "Not only are we in the midst of crisis of science today but we have come to the end of that scientific attitude which dominated the epochs of modern Europe...The scientific attitude which began to establish itself upon the Greek model at the beginning of the modern European period and which determined the achievements and success of that historical period, was faced with a reality in face of which it gives up, and in face of which its methods prove ineffectual; and we begin to grasp that this attitude of mind has played out its role and can attain no more success. If science be understood to mean what occurred within this epoch, then science is played out; we are at the end of it today."

We can now look in retrospect at what has been regarded as a scientific attitude. In looking at the scientific attitude in retrospect, our position is just like that of a medical doctor performing an autopsy on a corpse. He does so in order to ascertain the cause of the victim's death not to revoke the decree of death and revive the corpse. That is beyond his power. The majority of people will not understand the death of the scientific faith, optimism and consciousness which brought them to the present situation in history beyond their will and approbation. They will not understand the fall of the universe which science erected and in which they lived and from whose principles their political economic and historical views were established. But this is understandable because only a few people, the esoteric minority, who are devoted to thought notice the event at this moment because the ideas of the scientists, for example, Galileo,



Descartes, Newton, etc. who constructed that scientific world directly never consciously influenced them. For the majority of people, the abstractions of the scientists mean nothing and, given them those concepts, they cannot infer any conclusion. But when they see the fruits of science, for example, cars and all objects of leisure and comfort, they passionately draw conclusions that science is true the whole truth and the only truth. Of the basic assumptions and ideas of science, the masses do not know, yet these are the essence of science.

The majority of the people, however, are not immuned from the historical events of their time even though they are unaware of the causes. In other words, they are affected by the collapse of the scientific world even though they do not know what really collapsed since they do not know how and with what materials that world was built. It has been mentioned that from the discoveries in physics today, the methods, norms, ideas, concepts, etc. of what has been known as science have no more validity, that materialism, rationalism and the faith in the power of human consciousness to know reality have all perished. For the majority of people, all these have no meaning. But they feel and suffer the consequences of science. For example, the basis of industrialism is material science. Through the forces of technology, industrialism became a world character. But something perished from or was undermined by the force of industrialism -- Nationalism. The world unity through industrialism and commercialism depended on and also created wide ranges of interests which can only be met by tearing down the national barriers. Economically and industrially, the fate of all nations are intricately bound together. Thus the idea of an independent State was bound to change because all States are dependent on each other. Before, nationalism (the creation of the West, the fruit of rebellions by the Western Princes against Rome and Emperor) created national States which not only cut themselves off from other parts of the world but from other national States. These independent States organized themselves internally for the purpose of expansion. Internally revolutions tore the artificial apparatus only to be



amended by the victorious bands. Externally, the States were at war against one another for the purpose of World supremacy. This history of the European nation-States therefore is one of war. The World wars destroyed or undermined Nationalism with the power of science and thus paved the way for the world unity on the commercial and industrial basis.

Capitalism found an expression in imperialism and, of course, its power is political, industrial and military. The urge for power and profits led to the search for sources of raw materials and to the opening up of new markets. Thus, the Western nations expanded in space, took possession of the whole earth and thus turned the planet earth into One Fatherland. The whole world is now one industrial and commercial city though, ideologically, the conflict between capitalism and socialism, individualism and collectivism, is not yet resolved. "But the space of the world is not infinite. It is shrunk by industrialism. And the untouched and unsubjugated peoples are growing rarer. Thus the National State is in danger from the further growth of the energies developing within it." There is no more space for imperialism because the world to be conquered is finite. And standing face to face with each other, the imperialisms of capitalism and socialism have to balance the equations of their murderous weapons, their interests, secret desires while the struggle for supremacy continues. When industrialism and imperialism touched or embraced the whole world and found the limitation of space, the spirit of Nationalism began to assert itself against that of Internationalism, a feeling which is so faint that it arouses no emotion.

These are what the common people feel, that the world unity on the bases of commercialism, industrialism and "the systems of plug-ins and hook-ups," has been achieved. People are becoming more and more alike, in taste, speed, aspirations, dresses, cosmetics and slogans. Diversities and possibilities are being eliminated to strengthen the commercial and industrial unity of the world. This external unity -- a dull uniformity -- means the death of culture throughout the world. Thus, all people have now one historical consciousness -- that of world unity of the material



basis -- which most people lament about because it leaves no room for diveristy, for spirit, for inner peace and joy, for a new and different experience. "Consciously or unconsciously world-history has lived on the conviction that it has been moving toward the unity of the world and mankind. This goal has now been reached. The next few decades will write the final lines of the book. And what then? Once the goal has been reached, man collapses into the sobriety of the finitude. And it will induce the greatest crisis of all humanity. Already it is casting the first shadows of its coming. The people of the West observe them, and many are dreaming of feeling into the new world of America, or to the periphery of South Africa or Australia; in any case of fleeing to some new place, which still has 'a future'. For European man this flight into the future is nothing but a light from the actual present into the past. With a dim suspicion that 'he has had it', he seeks for places and peoples where he can forget his finiteness. The flight leads nowhere, for quite soon he will have 'had' all the other spaces and peoples. And the man who has once experienced the shock of the finite never quite recovers. He has lost his fine careless rapture, and amid accelerated dynamics and increasing speed will be unable to forget that he is quite close to finiteness. ...The wider world is beginning to notice these first shadows of infinitude. For which reason it casts the network of its giant planes against the canvas of heaven, and is dreaming of rockets and spaceships driven by atomic energy, to whizz from the earth's surface to the moon, to colonize strange stars. These attempts will certainly be made, and it is possible that they will succeed. But what success can they have? Only the success of leaving man and imaginative gap through which he can escape the finite which is closing about him."

The modern man expanded horizontally and believed that his progress along that line was infinite. Now, he has arrived at the end of that road and has encountered finitude. The sense of history has eventually altered. "...It will revert from the dynamics of directed movement and the form of a straight line to



the cycle of events and the form of a circle, unless before the wall of the finite man is directly touched from the vertical, and lifted on to a different plane of being." In pursuit of the horizontal movement which has led to the technological unification of the world, the modern man forgot the spiritual and inner growth. Without a spiritual and inner transformation, the finitude will compress the modern people to death. "Man's position today is one of deadly earnestness. For three decades he has been bumping his head seeking a way out of a vicious circle. He bumps his head against the autonomous and reasonable being he believes himself to be. He succeeds in finding ways that promise an escape from the crisis, and even carries them out at times. But the result is always the same. His every attempt, made in good faith, ends by making the crisis worse, more acute. An alien mysterious power seems to be turning everything he undertakes the wrong way round, transmuting reason into nonsense and beneficence into injury. Something behind his consciousness appears to mock his most thoughtful efforts and suggest ideas which do not modify the crisis but heighten it; so that man begins to doubt himself and to fall into desperation. Is that what the crisis really means, leading men into a state of despair? That is exactly what it does mean! For it is despair alone which can move a man to question and test the things on which he has based his life. The premises from which man advances are false, and so the conclusion must always turn out wrong. His error lies in assuming that he is an individual advancing to meet the crisis when he sets the apparatus of his thought in action; which is by no means the case." And according to C. G. Jung, "a large society composed of a first class human being resembles in morality a blind stupidity. ...For the development of personality a drastic separation from the collective soul is an absolute necessity, for every incomplete separation leads to the immediate dissolution of the individual in the collective body.

Of course, these psychological turmoils, the state of desperation and the vicious circle, belong to the Western people. Beneath the technological



progress the Western man is spiritually starved. And along that technological route is the finitude which the Western man experiences. How do all these issues affect the Black people? Inasmuch as the Black people imitate the Western beliefs and ideas, modes of life and organization, and live in the technological world built by the West, they are not immune from the psychological turmoils of the Western people after they have borrowed the Western beliefs, ideas, tools, and modes of organizations. The Black people are craving for material development along the route traversed by the West. Will they avoid the pitfalls of the West? The West has discovered that the beliefs which governed the horizontal progress are false. And if the beliefs by which a people live are false, their whole lives will be falsified. Have the Black people the will, spirit and ability to save their cultural heritage, the only answer to the crisis of modern times, before they plunge into the catastrophe where the West is now found? The Black people are not even aware of such a psychological crisis in the West and, for their benefit, the nature of that crisis must be explained. If the Black people realise that the Western beliefs and ideas in science, history, philosophy, politics and economics which they have been imitating are completely false, if the Black people realise that the Western science has disproved its own assumptions, beliefs, bases and expectations, then they are bound to identify themselves with their own spirit -- the authentic spirit of the future civilization -- or be dragged to the grave by the Western spirit.

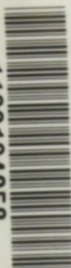
The creed of materialism gave birth to scientific attitude, that is, a scientific approach to the material world or to what the West believed to be reality. Nature was regarded as an object of knowledge, and Kant, as already mentioned, established the formal rules governing the knowledge. It happened to be, however, mathematical knowledge and the relationship between man and Nature, in this case, was intellectual. The Western modes of judgement, of perception or cognition, of value judgements, etc. spring from the intellectual relationship with God, man and nature. This mode of



relationship determines what the West calls conscious understanding or conscious knowledge. The method and norms of that relationship between consciousness and Nature are what the materialists call the badges of scholarship and the sole route to truth. Rationalism arose from the materialistic world in which human consciousness is believed to possess the power of grasping the reality of God, man, Nature. In this intellectual attitude toward Nature, such concepts as objectivity, subjectivity, individuality, coupled by postulated concepts of mathematics and geometry arose.

Now the present discoveries in atomic physics have destroyed the whole materialistic edifice and shown that science has come to an end. Instead of objectivity we have non-objectivity. Individuality has relinquished its place for non-individuality. There are no precise and clear-cut things or judgement. Conscious knowledge which the West has cherished for long can no longer be obtained. And added to all these and essential to all is the discovery of finitude as opposed to the Western belief in infinite movement on the lineal or horizontal view-point. The logic of materialistic inquiry has also fallen before the mysterious nature of reality. These are not speculations, not human wishes and not difficulties that can be overcome by more researches, more facts and more observations. They are permanent, scientific discoveries and truth. A new type of perception, consciousness and approach to reality is possible and, in fact, exists; but it cannot claim to be systematic, scientific and subject to mathematical logic. Once these issues are understood, to demand that the nature of Black reality must be scientific and the attempt to reduce it to the materialistic modes of cognition are not only erroneous but absurd. It is a disturbing experience to note that the mechanistic intellectuals, the experts the specialists still make use of and sustain the concepts suggested by the mechanistic view of Nature and reality which the discoveries in physics have today shown to be false. The mysterious reality which human conscious wanted to grasp is unattainable as far as conscious understanding is concerned. The historic period of science, materialism, rationalism,

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is over. The methods, norms, values, principles, aspirations, etc. that period established have suddenly ended. The institutions and constitutions science and materialism established still linger on but they have no justification, authority and truth. Institutions do not perish immediately with the death of the beliefs and ideas that created them. While they linger without self-justifications, they cannot merit unquestioned allegiance from the people and, to maintain their existence, they become tyrannical. Without new religion, beliefs and ideas to transform and vivify those dead institutions, social violence will continue until eventually the old institutions reflect the reality of a period or completely collapse. With the end of science and the discovery of finitude in the West, an unprecedented crisis has arisen and will alter the Western man's beliefs about himself, his world, politics, economics, religion, etc. It is a metaphysical crisis which, with its chain-reaction, affects the fabric of the Western life. The non-Western people will not avoid the consequences of the present crisis because the whole world has commercially, industrially and technologically united, a unity of human and spiritual poverty. I am calling the attention of the Black people to the world unity of poverty, dull uniformity, and the unconscious force that threaten to set the world on fire. And more important still is the truth that the spirit of the Black culture is the human and spiritual value now needed. The West cannot manufacture or event it. The Black spirit is the last hope of humanity. The Black elites, however, are not even aware of the value of their own cultural heritage, of their own cultural spirit, of the desperate situation of the Western man, of the whole world and of the collapse of the horizontal view of history. Consequently, they do not know that these are problems of superlative importance since they do not sense or feel them and, if they do, they do not grasp their origin, depth, height, and magnitude. As a result, they will remain passive and uphold the slogans of modernity and progress which have already died.

There will be more discoveries in the realm of science, but the limitation of conscious knowledge has





already been reached. More and more research will only yield less and less conscious knowledge. What has fallen is the belief in the power of human reason to understand reality, a belief which prompted the elimination of God and the metaphysics of the spirit in the affairs of the modern man. Consequently, as the civilization of machine advanced, men became culturally, morally ethically and spiritually destitute and bankrupt. War was condoned as the natural principle of co-existence. There will also be historical events as long as human beings exist, but the direction of movement will no longer be in straight line, that is, in the lineal form on the horizontal plane. This form of movement suited material things not life. But matter is no longer matter, something dead but alive, nor is the dynamics of controlled and directed movement possible. The direction of movement has to be vertical if human beings are to re-charge the worn-out, materialistic life. But, by doing so, the spirit will be elevated from the tomb of materialism to a new order of existence which, therefore, suggests a new civilization. This form of a new civilization which the present crisis suggests as being the only rescue of humanity from collective suicide makes the spirit of the Black culture supremely important. The Black culture did not expand horizontally, was not rationalistic, did not create the intellectual antagonism between matter and spirit, had developed personality common to all the Black people -- faith in God, life as the supreme value, the capacity to see the individual in the light of the universal and non-individualism. Science suggests and endorses the fact that the spirit of the Black culture is the spirit of the future civilization.

Now that we have an idea of what science means -- materialism, we can now examine its methods and norms. What is the nature of that attitude termed scientific? The power of control which science made possible did not only distort the aim of science but its limitation. Power is now equated with knowledge -- scientific knowledge -- whereas, in fact, it constitutes only a by-product. Even the Baconian assertion that



knowledge is power has been construed to mean an immediate knowledge for immediate power here and now. But scientific knowledge is not the same as wisdom just as the enumeration of facts does not constitute scientific knowledge. Because the common people coupled with half-informed experts and specialists do not know what science is all about, its basic assumptions and ideas, they cannot imagine how science could have come to its end. Even the majority of those who belong to the scientific world have forgotten and lost sight of the historical trend of science and how it all began. As a result, they do now know that science -- materialism -- was an expression of a particular culture: Western. Once human beings lose sight of the historical trend of any form of knowledge, they cannot avoid plunging into confusion and superstition. One of the lessons of history is the understanding of the problems which confronted certain epochs, how those problems were formulated, the solutions given to them and what the next epochs inherited from such problems and how those problems were also interpreted, etc.

The collection of data and the collected data do not mean science. Rather, science is a mental attitude towards things, that is, the way in which human beings endeavour to give intelligible interpretations or explanations of natural phenomena in space and time. Science is not a fact of the world hence to understand it, one must understand that it is a human invention. Though it employs certain techniques in the interpretation of things, science cannot be identified with its techniques. If science were defined, for example, by experimentation and 'accurate' prediction of events, then physics is a science but not history and philosophy. But we know that the artists, for example, experiment with forms and the politicians with ideas. For the philosophers who also experiment with ideas, their minds and the society are their laboratories. If science is equated with control, we should not forget the enormous control that religion exerts on human behavior. If science, therefore, were construed generally, art, religion, politics meet the requirements.



Another example is geology, classified as science though its subject-matter falls into the realm of history. In the narrow definition of science, one may refer to material sciences. But, in the general sense, science "includes any clear understanding obtained through rational and conceptual means. ...Science in this broader sense is identified with the area of lucid self-knowledge."<sup>1</sup> Though science aspires for a clear understanding of the world, it does not mean that the aspiration is attainable.

The majority of people understand science in its narrow view-point. Though science deals with "cogent, universally valid knowledge", it will be erroneous for anyone to commit himself totally and personally to its truth. The reason is because science studies appearance not Being itself. "Scientific knowledge of things is not the knowledge of Being. Scientific knowledge is of the particular. It is directed toward clearly designated objects, not toward Being itself. By the very knowledge which it achieves, science emphatically high-lights its philosophic ignorance concerning Being itself."<sup>2</sup>

The utilitarian form of science should not be confused with science as an end in itself. There is a general tendency to justify science by its usefulness in accordance to the beliefs of Bacon and Descartes. For the latter, the "decisive motivations for science" rest on "its uses for labour-saving devices for the better fulfilment of human wants, for the improvement of health, for improved efficiency on the political and communal levels, finally even for the invention of 'scientific morality'." Technology should not be identified with science because many discoveries have been made in science without utilitarian motives. Even the greatest scientists were not inventors. The application of scientific discoveries or knowledge to material inventions becomes possible "once the theoretical groundwork has been laid. The spirit of research

<sup>1</sup>Karl Jaspers, *The Idea of the University*, Beacon Press, Beacon Hill, Boston, 1959, p. 17.

<sup>2</sup>Idem, pp. 13.



and the pragmatic spirit of invention differ essentially. ...But practical usefulness cannot be the whole or only meaning of science. This is because the need for certain inventions did not give rise to science (the great discoverers were on the whole not inventors). Invention alone could not keep scientific research permanently. ...Indeed, science is an end in itself to the extent that it expresses man's fundamental and primary thirst for knowledge. This thirst for knowledge intrinsically precedes all considerations for usefulness."<sup>3</sup> As science became the tools of industrialism, commercialism and militarism and as the scientists themselves became "the mercenaries" of particular power and interest, science is looked upon to resolve the problems of the economy while its quest for knowledge and truth becomes secondary. As a result, little interest is shown for scientific education, for the examination and understanding of the nature and values of scientific assumptions, concepts, theories, postulates, axioms, theorems, induction, deduction, experiment, causality, space, time, vitalism, evolutionism, determinism and indeterminism, etc.

Jose Ortega y Gasset saw the mission of the university as "the transmission of culture, the teaching of the professions, scientific research and the training of new scientists." And to show the distinction between the utilitarian concept of science and science as an end in itself, Ortega y Gasset wrote: "medicine is not a science but a profession, a matter of practice. It proposes as its objects to restore and maintain health in human species. To this end, it appropriates what it finds useful: it goes to science and takes what ever results of research it considers efficacious! but leaves all the rest. It leaves particularly what is most characteristic of science: the cultivation of the problematic and the doubtful. ...Science consists in the urge to solve problems; the more it is engaged in this occupation, the more purely it accomplishes its mission. But medicine exists for the purpose of applying solutions. If they happen to be scientific, so

<sup>3</sup>Ibid, pp. 14.



much the better. But they are not necessarily so. They may have grown out of some millennial experience which science has not yet explained or even confirmed."<sup>4</sup>

But experimental science cannot provide human beings with goals and directions in life. Neither the basis nor the goal of science is scientifically proven or demonstrated. As to the essential meaning of things, science is mute. When the nature and the limitation of science is understood, its value becomes conspicuous. But to expect from science what it cannot offer is self-deceptive. Those who expect science to offer them the beliefs which will govern their lives will meet with disappointment and failure. "A spiritually shallow person growing aware of his own futility in the course of engaging in the endless reflections imposed by science" will not find the meaning of his life from scientific constructs. For such a person, "science begins as an object of blind idolatry and ends up as an object of hatred and contempt."

Scientific inquiry about the world presupposes certain beliefs, namely, that the external world exists, that such a world is ordered, that human reason or consciousness can grasp that order and that human beings can adapt in that world and use the knowledge derived from it for their well-being. Human beings receive information about the existence of the external world indirectly from their senses. But the senses are often unreliable. The beliefs about the external world are therefore working hypotheses.

Though science endeavours to offer an intelligible explanation of things, there are many scientific methods. In other words, we have to speak about the methods of sciences not one scientific method. The reason is because subject matters determine what methods should be adopted. However, every scientific method dealing with a certain subject matter employs conceptual and logical tools to intelligibly explain the matter in question. The logic of investigation

<sup>4</sup>Jose Ortega Y Gasset, *Mission of the University*, W. W. Norton & Co., Inc., New York, 1966, pp. 69.



depends on whether one is dealing with problems of facts or values especially in the realm of social sciences. To speak therefore of scientific method is meaningless unless the subject matter and the specific level of inquiry are pointed out. Knowing now that subject matters determine the methods of sciences, from where does one begin one's inquiry? One of the greatest errors committed by the experts and specialists in Black culture stem from the initial state of their investigations. They claim to be using generally accepted, scientific methods and therefore jump into the subject matter which happens to fall within their fields of specialisation, they gather facts or data through certain, accepted methods -- observation, questionnaires -- analyse the data, carry out certain experiments and come up with certain conclusions. But what has their science proved and what did all their mechanical activities mean? Does the success of any scientific method employed to interpret the cultural phenomena in the West necessarily mean that the same method is adequate for the explanation of the Black cultural expressions? The methods of material sciences are everywhere the same because in similar situations material things behave alike. The universal success of the methods of physical sciences does not mean that material sciences are more important than sociology, religion, art, etc. but depends solely on the nature of subject matters. One must not only examine the nature of the problem in question but the inner logic of the method being used in dealing with the problem.

It is not sufficient to collect facts, carry out experiments, pursue rigorous and systematic thought, etc. What are facts? What are the assumptions or postulates from which a rigorous and systematic thought can be pursued and achieved? The experts and specialists have ready-made scientific methods waiting to be used, but which of those methods are suitable for the understanding of the Black cultural expressions? On what subject matters or in what areas of the sciences are rigorous, logical deductions possible? In other words, in what areas of the sciences are rigorous,



logical deductions possible? In other words, in what areas of the sciences is enlightened rationalism meaningless? Bear in mind that the Black people did not invent the steam-engine, that is, the psychology of machine, the world-view and the theoretically postulated concepts which made the dynamics of the physical sciences possible. These have no place in the cultural spirit of the Black people. The science of dynamics -- its methods, concepts, norms, etc. -- will not therefore enable us to understand any aspect of the Black cultural expression.

According to Bacon, a scientific inquiry should begin with the collection of facts, then the classification of such facts and, from the classified facts, the hypotheses that will explain the facts will suggest themselves. In other words, Bacon discarded all hypotheses from the beginning. His intention was noble because a scientific conclusion will merely be the confirmation of the initial assumptions which have been made. Bacon wanted, at least to eliminate prejudices, wishes and the secret desires of men from science. According to this method, human reason only intervenes in the last stage -- the verification of hypotheses with the purpose of reducing them to established laws. However, the rational deduction affords us no new information but solely and explicitly unfolds to us "what experience has already put into our premises". Darwin asserted that he followed the Baconian method, collected facts without any previous assumptions so that his conclusions, therefore, were suggested by facts. He expressed this view on page 83, the sixth edition of The Origin of Species. On page 103 of the same edition, he confessed that he could not resist the formulation of hypotheses on each subject and even made this confession in his letters to Henry Fawcett Bates. Many experts and specialists, if asked what methods they use, might indicate that they use induction and deductive, empirical and statistical methods, that they are making use of or establishing natural laws. These are merely confessions or ignorance.

Bacon told us to begin with facts. What facts? Tell a student, for example, to collect facts. He



or anyone will be at a loss because he will not know what to do. He may be told to collect facts which have bearings upon or are relevant to the subject matter. In this case, he will discriminate between what is and what is not relevant. But nature does not discriminate just as history does not flatter. Human beings discriminate and flatter. There are infinitely diverse phenomena in the kingdom of nature and nature, knowing no discrimination, does not tell anybody what facts are relevant or irrelevant. Nature, by its own self, will not help us. Therefore, man has to put questions to it, that is, man must have a general idea of what he is looking for and only that will guide him in the search for facts.

Again, nobody roams about looking for facts. There must be a reason why the search for facts even started. One must have felt the existence of certain problems or difficulties in a certain situation. One's imagination might have been violated by a certain event to trigger off one's curiosity. Without the feeling of something problematic, it could be theoretical or practical, the need for the collection of facts will not be felt. When that need is felt, one must have general ideas to guide one's investigation. Facts themselves are not knowledge but create problems of knowledge. Opposed to the empirical and inductive method of Bacon is the deductive and mathematical methods of Descartes. The purely rationalistic method of Descartes bases its strength and validity on the certainty of mathematics. Physics, for example, is supposed to study natural phenomena which may be called empirical facts. In this case, it is supposed to be an empirical science using the empirical method of Bacon, that is, inductive logic. But physics achieved its triumph by being a deductive science, that is, through the mathematical method of Descartes which is purely rationalistic. How does inductive logic with its probabilities become a deductive and certain knowledge? In other words, how does the particular knowledge which experience offers suddenly become a general and certain knowledge? These questions will be examined later. What is essential now is the awareness of the fact that neither the method of Bacon



nor that of Descartes helps anyone to commence a scientific inquiry. Even in the Aristotelean method, one cannot begin an inquiry by observing, classifying and describing facts. One must have felt certain problems or difficulties, had certain general ideas about their nature before one started looking for facts. It is not sufficient either to analyse facts. One must have the idea of synthesis in mind. To interpret facts one must have standards for their interpretation. Thus one is essentially comparing the facts at hand with a theoretical standard or explaining the unknown with the known. The awareness that pure mathematics, for example, is concerned with the consistency of logical reasoning shows the limitation of Bacon's method because, in this situation, empirical observation, experimentation, etc. are irrelevant. It is the method of formal logic that is relevant and appropriate. The trend of scientific inquiry runs as follows: the feeling of certain problems or difficulties, an examination of those problems so as to know what facts might relate to them, the construction of a working hypothesis to guide the inquiry, the collection of data, the examination of relevant data, that is, the application of inductive method -- observation, description and classification of facts. An observation of fact says nothing about the observed fact. It remains solely a pure observation, that is, pure empiricism. A pure fact cannot be expressed in a concept or in any proposition. Whenever concepts or propositions are used, we are describing not merely observing facts hence we are making use of theories in interpreting facts. In a situation of a pure fact, of pure observation, one must forever remain silent. The "beauty of sunset is a pure fact" while what we term sun is a "scientific object, a three dimensional spherical mass composed of molecules." Thus, we are inferring theoretically what we term sun. "Pure fact is what one's senses convey and the senses convey neither material common-sense and scientific objects nor persisting selves; but intermittent aesthetic qualities from person to person, hence, not giving either substance, causality in the sense of mathematical



physics or a public world."

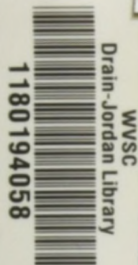
I must remind the reader again that I want to grasp the nature of reality in the Black culture and the method of its approach by going through what the West accepts to be reality and the theory of that reality. If reality in the Black and the Western worlds are different (the modes of life in both cultures are historically different hence are suggestive of different beliefs, ideas and world views), the theory of knowledge peculiar of one will not necessarily apply to the other. If the senses give us pure facts and not scientific objects, what then is knowledge that one may term true? Science wants to grasp the principles governing events, but such principles are not pure facts, that is, now what the senses convey. Knowledge is not a mere observation since "one cannot observe what exists when one is not looking" nor do the pure facts observed convey scientific objects to us. Knowledge therefore must be a complicated act of judgement, complicated because it is theoretically inferred from the pure facts of experience and not something empirically given. It follows therefore that one may possess a lot of facts and information and still possess no knowledge. The demand by the crowds and mobs that everything must be a fact and nothing but fact means essentially the abdication of thought in life and learning. Even the distinction between theory and fact becomes meaningless when one realises that one employs or makes use of theory wherever one makes a statement of fact. To assert, for example, that John's statement is a pure fact has no meaning because a pure fact cannot be expressed by concepts or propositions without thereby using a theory.

Here is a hint about the problematic nature of reality in the Black culture, something which violates one's imagination and arouses the spirit of curiosity. To appreciate the nature of this problematic position, let us approach it from two opposing cultural views -- the Western and the Oriental, especially the Indian. The West believes that the external world exists and that material process in time is real. The Indian denies what the West believes in as a mere illusion.



It means that the Indian denies the testimony of the sense experience that the external and material world is real. Therefore, what the Western man infers from pure facts, that is,, "the three-dimensional objects," are of no interest to the Indian, hence, in fact, unreal. Instead, the Indian holds to what the senses immediately convey to him -- aesthetic qualities, pure facts, hence his theory of knowledge from the Western view-point, is pure empiricism. Thus, true knowledge in this context is what one immediately apprehends. In the West, the impressionist art convey the purely empirical theory of knowledge peculiar of the Asiatic cultures, especially the Indian. The West, on the other hand, lays emphasis on the objects that are theoretically inferred not given. From those postulated, theoretical concepts, the men of science embark on a rigorous and systematic thought, arrive at certain theories that are deductively formulated and discarded everything that deals with feelings, emotions, spiritual satisfaction, beauty, etc. On the contrary, the scientist seeks certain order in mind, a logical order, clear and simple. The theoretically postulated concepts of the Western culture, as already indicated do not depend on anything observed in experience. In other words, those concepts are not observable and their relationship remains wholly theoretical. If one, for example, wants to understand such postulated entities as mind, reason, natural law, electromagnetic field, gene, God, spirit, as used by the Western philosophers and scientists, no amount of observation in the world will help anyone. Immediate experience cannot furnish such entities to anyone. The meaning of such concepts or entities are strictly defined and their values are operational, but they possess predictive power.

Now, if we approach the reality of the Black culture with a theory of negation or elimination, the picture will be like this: The Black spirit acknowledges the existence of the external world as a matter of belief, the existence of order and even tries to explain that order through myths, religion and philosophy. Man, as a part of the universe hence of the universal order, can know that order by being





a part of it, but nowhere did the Black culture suggest that human consciousness, independent in itself can grasp the order in the world. As a result, the Black culture contains no postulated concepts, theoretical constructs and entities which are found in the Western culture, those concepts and entities that led to the triumph of the science of dynamics -- the soul of the civilization of machine.

On the other hand, the Black spirit endorses intuitive knowledge and the knowledge of immediate apprehension, but not pure sensuous qualities, mere qualities of the senses. For example, there is no conflict between matter and spirit in the Black culture. Both complement on the basis of Life. The West accepts the metaphysics of matter and denies that of spirit. (Its opinion has now changed in favour of the spirit due to the discoveries in atomic physics. But this is merely an intellectual or rational religion not that of life and heart). India accepts the metaphysics of spirit and denies that of matter. The Black people make no distinction between both but accepts a hierarchy of Life. To conquer Nature is the Western ideal. To flee from the world and life in time is the Indian ideal. The Black people coexist with Nature and spirit and neither made conquest of nature nor flight from life their ideal. To strengthen the forces of Life is the ideal of the Black culture. No wonder therefore that whereas the West accepted Christianity (and later rejected it) and not Islamism, and whereas the Orientals rejected Christianity and held to Buddhism, Brahminism, Islamism, etc., both alien creeds find refuge in the Black world.

What is the synthesis of the East and the West? What is the synthesis between matter and spirit? The answer must be sought in the nature of Black reality. It cannot be materialism or spiritualism but Vitalism: the creed that life is the supreme value and the intuitive awareness that the spiritual and material aspects of life complement each other. Every culture has its unique character, but the uniqueness of the Black culture is much more mysterious.



In our route to scientific knowledge, we began by analysing the problem in question and then observing the facts which are relevant to the matter. The observation of facts does not yield scientific knowledge. Rather, it reveals the position of the impressionist artist. The scientist, at this stage, has consulted his senses but discovered a world of art not of science. Therefore, he must soar beyond the sense experience because the facts he observed could not reveal to him the correct hypotheses to follow in order to arrive at this goal: scientific knowledge. Then he postulates certain concepts or entities which are not observed anywhere in the world, but indirectly observed. Such entities like electrons, electro-magnetic field, gene, etc. are not things but mental constructs. The scientist has reached a deductive stage of science but only by "jumping out" from the world of the senses but he must return to verify his constructs with which he endeavours to explain natural phenomenon. The meaning of the theoretical constructs, of the postulated entities are defined, and the theory governing them is deductively formulated. Those theoretical entities are meaningless outside their theories. The concepts of the science of dynamics and almost all the concepts of the Western philosophy are theoretically postulated and defined. As already mentioned, such concepts do not exist in the Black culture. In the Black culture, one is confronted with intuitive concepts arising from immediate apprehension hence such concepts as God, spirit, mind, reason, Ancestors, Life, personality, etc. have no scientific status. In the West however, such concepts as God, Spirit, mind, reason, etc., postulated concepts not intuitive. Consequently, no rigorous consequences can be deduced from the intuitive concepts of Black culture. It can be expressed better by saying that the concepts of Black culture have personal and emotional relationship and value. Postulated concepts have no such personal and emotional values. Even though the terms God, spirit, reason, mind, etc. figure in both the Black and the Western cultures, their functions and meaning are not the same in both cultures. In other words, reality as interpreted by postulated and by intuitive



concepts is radically different. Plato, for example, made a distinction between the world of the sense and "the real world of ideas". The world of ideas in Plato's philosophy is postulated, not something that exists anywhere in the world.

Now, the physical sciences are supposed to deal with the external world. But the postulated concepts, pure constructs of the mind, with which the external world is being interpreted belong to the inner world. What, therefore, is the relationship between the inner and the outer world? "The several sciences of matter, the physical sciences, have each their special concepts and methods, but the so-called pure science of dynamics is assumed to be ideally applicable to them all. Their aim is to substitute its fundamental categories in the place of their own special concepts as derived from sensible experience, and also to advance their own more or less inductive methods to the deductive stage to which dynamics has already attained. In pursuit of this ideal they all alike seek to describe qualities in terms of quantity, to replace the varieties of material objects by geometrical configuration of mass-points...In all forms of dynamics, whether they constitute discrete atoms or a continuous ether are ingenerable, indistrictible, and inert. Hence it follows that the positions and motions of each and all are rigorously concatenated; so that from a knowledge of all of them at one time ('one time' but such that 'positions and motions' are given in it) the positions and motions of any other time -- whether past or future -- can be exactly calculated."<sup>5</sup>

The concepts of dynamics systems are postulated not given to immediate experience. The scientist, however, has not rejected the intuitive concepts of immediate experience. He did not accept them totally either. This is what he did. He raised the intuitive concepts to a purely theoretical level by giving them logical meaning. On this level -- the purely

<sup>5</sup>James Ward, *Essays on Philosophy*, pp. 187-188.



logical and theoretical -- intuitive concepts become immortal objects, and eternally persistent as opposed to their "brief spans during which they are actually sensed." When intuitive concepts are elevated to the realm of postulated concepts by giving the former purely logical meanings, their character automatically changed. Whatever is momentary then in the intuitive world becomes eternally permanent in the postulated world. For example, we perceive certain qualities blue, green, etc. with the senses. These are sensible qualities which we immediately grasp "through sense awareness" and the intellect is "passive" before the "sensibles". When the term "sensibles" are used in the world of postulated concepts their meanings differ. In this case, they have been endowed a purely logical character and become "positive forms". Postulated concepts enable the scientist to operate freely and attain a level of generality. With the postulated entities, the scientists operate purely on the theoretical order, make theoretical predictions within the theoretical systems and then come to the world of the senses to verify his predictions experimentally. The verifications, in this case, are not direct but indirect. The theoretical system in which the predictions were theoretically made is what is confirmed directly but only indirectly is it applicable to the world of which the system has been taken as its model.

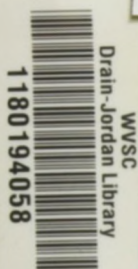
The scientist, with the entities he postulated, emancipates his knowledge from the intuitive to the purely rational. He can imagine some postulated entities and there are still some that are accessible neither to the senses nor imagination but falls to intellection. The atoms of Democritus, postulated concepts, are neither accessible to the senses nor to imagination being solely "concepts by intellection." Space of more than three-dimensions are unimaginable yet, in mathematical physics, space of various dimensions are definable. In the present subatomic theories whose deductive theories find expressions only mathematically the physicist is dealing with entities or concepts that are beyond human imagination. Imagination gives way to intellection. Higher and higher abstractions or more and more analysis -- mathematical--



has led to embarrassment. Consciousness has reached the boundary where further conscious understanding is impossible. As a result, science has discovered its own limitation and "concepts by postulation" has crumbled in the West. This is the nature of scientific crisis in the West today. What does it matter? Well, science based itself on the creed of materialism. It believed that the real is the material, believed in the power of human consciousness to understand reality, believed in infinite movement in a straight line, shaped the lineal view of history in the West, believed that matter can be infinitely divided, etc. All these beliefs shaped the activities, behaviour expectations, constitutions, political and economic systems of the modern man. In other words, all these beliefs shaped the world-view of the Western man a world-view which he constructed rationally on his own efforts. This world-view has collapsed and will psychologically, politically, economically, religiously and socially affect the lives of modern people.

This is what the physicist wants to do and, in fact, it is a common habit in every day life: to explain what he sees in the world, he has to establish certain concepts or entities that are not in the senses. He will now, as it were, compare the testimony of his senses with the concepts he postulated. And we have seen that whereas the testimony of the senses is transitory, the postulated concepts are eternally present or permanent. But, from what he sees to what is not seen empirically, there is a gap. How does he fill that gap because the link between the abyss is knowledge itself. In other words, we are looking for epistemic correlations between the directly and indirectly observed entities. In inductive science, "the procedure is to inspect the directly presented data and to find by trial and error the postulated entities and relations which are the epistemic correlates of empirical data." But, in the deductive science, one has "to begin with postulated entities and relations of his deductively formulated theory and to find directly inspected data with which certain of his postulated entities can be epistemically correlated, so that the existence of the latter entities can be put to an experimental test."





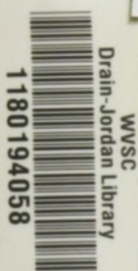
We are here dealing with two different worlds and the understanding of both worlds will facilitate the understanding of the Black world. My appeal to science is prompted by the fact that it is believed to offer true knowledge and constitutes the sole route to reality. What if the beliefs are not true and what if science does not offer any conscious understanding of reality? Then there is room to examine the beliefs of other cultures about reality. Contemporary physics has shown that the reality of the material world can neither be sensed nor imagined, that it is "only formally" grasped "by intellect". In other words, the physicist knows his formulas and figures, but not reality and things.

Here is something which looks like a trick, "a cunning of reason", and, at the same time, perplexing. In the theories that are deductively formulated, the postulated concepts have specific meaning, specific character, specific behaviour and consequences are rigorously and logically deduced. Anybody who wants clear-cut, specific and objective statements should go to the world of mathematics, to pure reason, to artificial systems. The deductively established theories are neither true nor false until the consequences which were theoretically deduced from them "are checked experimentally by appeal to directly observable fact." But the observable fact belongs to the world of intuitive concepts, that is, the world of immediate experience. The physicists speak about electrons, protons, electro-magnetic waves; the geneticists speak about gene, the psychologists about reflexes, all being theoretically postulated concepts, entities, processes or events. In the world of immediate experience, we only see qualities -- colours and have sensations of pain, etc. The physicist explains colour in terms of "wavelength of certain type of electro-magnetic wave", something that is not immediately observed. Colour, a quality, seems to have vanished into a quantitative world inasmuch as it is expressed in number. One subject matter, it now appears, has two different aspects of expressions -- intuitive and postulated concepts. From the intuitively given concept



certain entities can be inferred. This is the position we are forced to adopt. But the relation between both still has to be explained. A scientist is supposed to confirm the theories he formulated deductively and theoretically by appealing to observation and experimentation. But what do observation and experimentation offer him? They offer him "only concepts by intuition", that is, the concepts derived from immediate experience--certain qualities. But what he wants to confirm are the so-called "eternally permanent" and "indestructible entities" he established in the theoretical world which, in fact, are contrary to what immediate experience shows. "Empirical correlation joins a concept by inspection, or concept by postulation to another concept by postulation. Epistemic correlation joins a concept by postulation to its corresponding concept by inspection or conversely making empirical verification referring to unobservable postulated entities possible." Whatever the relationship may be or whatever that link between the world of experience and the world of postulated concepts may be, science demands that it should be clear, certain and without ambiguity. Only mathematical relation can satisfy this condition but reality will take vengeance on figures and formulas. It refuses to conform to them. Science is bound to study phenomena without any access to Being. Surely mathematics offers a broader and freer form of knowledge but at the expensive price of having to destroy or negate all the diverse entities in natural experience. Or is mathematics, wavelength more true than colour? The equations and the formulas of the mathematicians, for example, have led them to the discovery of the incredible, sub-atomic world. But, in terms of conscious understanding, that world is unknown. Perhaps the greatest disappointment for and limitation to materialism stem from the absence of any correlation between the postulated body and postulated mind. Again, body and mind in the western philosophy and science do not mean the same in the Black culture. The conflicts between matter and spirit in the West arose from the fact that both are not only postulated and logically defined concepts, they are rationally separated. As a result, they do not relate to the real





person in this world. In other words, the postulated body and mind -- theoretical constructs -- do not conform with the immediately given or experienced human beings. In the Black culture there are no conflicts between matter and mind because they are not postulated concepts and the lack of distinction between both, that is, the sharp distinction between the subjective and objective, the world within and world without, is based on the fact that the Black culture deals with intuitive concepts. The Western scientists and philosophers, failing to establish any correlation between their theoretically postulated entities -- body and mind -- were forced to relinquish such ideas as "mental substances" in favour of the intuitive concepts of body and mind, subjective and objective, the inner and the outer worlds which admit of no such sharp divisions. The analysis of events in terms of subjective and objective is no longer valid because it distorts reality. Physics too has vanished into the realm of mind and "has become epistemology" while "the world of science dissolved terrifically into a new metaphysics."

Let us examine further what kind of knowledge the theoretically postulated concepts yield. "In the organization of the sciences pertaining to the physical stand-point thus briefly sketched, three sorts of knowledge are concerned: --particular percepts, empirical generalizations, and mathematical constructions; or in the language of English philosophy: -- the present testimony of our senses or the records of our memory, inductive probabilities, and the universal and non-temporal demonstrations of the exact sciences. The first and last are certain but the first, as Locke taught, can only assure us of particular realities here and now, and the last, as Hume said, though 'they ever retain their certainty and evidence', are without dependence on what is anywhere existent in the universe'".<sup>6</sup>

<sup>6</sup>Ibid, pp. 188-189.



But there is no science of the individual. Science wants to grasp the principles or laws governing several or all things not an individual thing. As a result, "the several laws of nature belong entirely to the second class: they are not presented matters-of-fact and they are not necessary relations of ideas; they occupy a peculiar position between the two. They start from and rest on sensible experiences, but in systematizing and unifying these data of 'facts' we are said to apply the 'ideas' or principles of the abstract sciences, which are independent of concrete experiences. It is important now to note that every form of pure dynamics is wholly abstract and exact: it is altogether ideal in Hume's sense, 'without dependence on what is anywhere existent in the universe; as is evident on a glance at any accredited textbook. Pure dynamics is concerned only with absolute time, absolute space, absolute motion: it recognizes no qualities, no substances, no causes, no laws: its fundamental concepts or principles are not given but defined; in the language of Locke they are not ectypal but archetypal, and the whole procedure is rigidly deductive. It is obvious that the special sciences which are supposed to keep in touch with sensible reality can never without a complete breach of continuity advance into this ideal domain. Facts never sublimates into pure ideas, nor inductive probability into deductive proof. Now what -- in view of this undeniable gap between the ideal and the real -- is meant by applying abstract science to concrete experiences? Supposing a particular geometry or dynamics does not 'apply', it may become useless to the physicist dealing with this world: in fact non-Euclidean geometry and non-Newtonian dynamics do not at present interest him; but that does not affect their intrinsic truth. What then is the significance of a dynamical system that does apply?"<sup>7</sup>

The question deals with the relationship between postulated and the intuitive concepts -- the unobserved

<sup>7</sup>Ibid, pp. 189.



entities and observed reality. This has already been touched on. But if there are many systems of geometry, different in themselves, which one truly describes or explains the world? And if a system of geometry that was once applicable ceases to apply to the world, does it mean that there are infinite worlds or that the systems of geometry do not apply to the reality of the world? Does it mean that each of those systems can capture certain aspects of reality but neither one nor all of them combined, if the combination were possible, can capture the whole reality? The physical realists hold that "the structure built on the Newtonian laws of motion is verily Natural Philosophy; ...it discloses the reality that lies beyond or 'behind what we can see and feel'." This belief is no longer held today. In subatomic physics, the Newtonian laws of motion find their limitations. "The conceptualists or symbolists," hold that the "structure is but a mathematical scheme, whose sole use, in the now famous words of Kirchoff, is 'to describe in the exactest and simplest manner such motions as occur in nature'."<sup>8</sup> But the description of subatomic events "in the exactest and simplest manner" is no longer possible because probabilities do not mean exactest.

"Here applicability means only utility, economy: one aspect of facts, the process of nature as quantitative, are to be described in manageable and comprehensive formulae; but there applicability means revelation: nature is a mechanism. Of course if the realists are right, the symbolists are right too, in so far as the greater includes the less; if nature verily is a mechanism it may surely be described as one. But the converse is not true. The most we know is the descriptive applicability, and from this the real identification of nature with our ideal scheme does not follow. Even mechanical description is not adequate to nature as a whole, but only to one aspect

<sup>8</sup>Ibid, pp. 190.



of it. The like holds, of course, of arithmetical and geometrical description; these have a still wider range though they are still more inadequate. To the attempts of the Pythagoreans to make number the ultimately real, and of Plato to connect the five elements -- earth, water, air, fire, ether -- with the five regular solids, the mechanical theory of the physical realist is a fitting sequel; ...he reduces nature to a mathematical abstraction."<sup>9</sup>

It still remains, in spite of the positions of the realists and symbolists that the reality of nature is unknown. The mathematical physicist is at liberty to construct his geometrical systems and postulate his theoretical entities but the natural world will impose limitations as to what is and is not applicable in reality. Even when they apply, they have not succeeded in grasping the reality of nature. "But leaving abstract ideas and returning to the actual phenomena with which the physicist is confronted, we find that he can never discern, much less ear-mark, anything resembling mass-points. He can only apply his tentative mechanical specification to statistical results, and his confidence as to the ultimate basis of these cannot be compared with, say, the anthropologists knowledge that his 'mean or average man' is a concept based on tables relating to real men. Moreover the moral statistician knows that real men are distinguished by idiosyncrasies of character, and are actuated by motives, which find no place in the abstract concept of the average man: in other words he describes certain aspects of society in mathematical fashion, with knowing that his description tells him nothing of the real factors at work in the making of history. The physicist is in a worse position. At best, nature, if a mechanism at all, is a concealed mechanism; so that his problem is an inverse one, and the changes of his particular specification being correct and infinitesimally small.

<sup>9</sup>Ibid, pp. 190-191.



And since this must hold of every particular specification, he must forever face the possibility that he is wrong in assuming that nature is really and fundamentally a mechanism at all. Happily science nowadays -- science, I mean, that minds its own business and keeps to its standpoint -- finding indeed that all things are ordered by measure and number; and so far amenable to mathematical description and statistical treatment, yet does not confuse its quantitative symbols and 'mental pictures' with the phenomena so far described -- to say nothing of any reality behind them. On the contrary to render its descriptive scheme as simple and comprehensive as possible, science is ever revising its hypothetical mechanism and giving to its working models a more and more abstract and ideal form, thereby rendering their symbolic and conceptual character ever increasingly evident. There is no question of its utility as a working hypothesis, for it works; but it has worked better the more abstract and ideal it has become, the farther it has advanced from all semblance of concrete reality"<sup>10</sup>

What does a statistical statement mean to a sociologist in terms of the real existence of human beings? Do the rationales and the statistical theories of the sociologists explain the structures of African families which derive their strength from religious beliefs? Has science satisfactorily explained the relationship between the postulated, theoretical concepts and the intuitive concepts? Do such abstract concepts offer us the knowledge of reality? The true scientists realise the limitation of science and the fact that it has no hold on reality. The scientific crowds, on the other hand, do not only passionately believe in science as the route to reality but insist on reducing the Black culture to the abstract concepts as concrete reality, then "life, mind, humanity and the whole course of human history and experience are declared to be but secondary and 'collateral products', mere epiphenomena or incidental scintillations in the

<sup>10</sup>Ibid, pp. 191-192.



working of the soulless, ruthless, meaningless wheels which we call the laws of nature. ...These wheels grind slowly and grind exceedingly small; working together neither for righteousness nor against it, they compel us forever to banish from all regions of human thought what we have been wont to call spirit and spontaneity."<sup>11</sup>

Having examined the relationship between the postulated entities and the reality of immediate experience, we can briefly examine what the laws of nature embody and how the knowledge of those laws is obtained. "Laws of nature," according to James Ward, "are neither presented realities nor necessities of thought." What are they then? "This is Kant's problem: science, we allow, is not directly concerned with it, but Naturalism by forestalment renders it null and void. ...We start...with the tangible, visible, sonorous world, in all its qualitative diversity of particular things and events; but we do not start as passive and indifferent spectators of all this ceaseless change."<sup>12</sup>

As active, human beings and with certain expectations and needs, we expect past experiences to occur again. In the environment where we live, we become familiar with things and develop certain awareness and relationship with them. We choose what satisfy our needs, perform experiments to see if things satisfy or conform with our needs. We are practical when certain things satisfy our needs. Theoretical issues are those things which have "most analogy with what we are and know already." In the light of the events which are familiar to us, we endeavour to interpret other non-familiar things. Thus, "our entire organon of real categories -- substance, cause, and end -- are anthropomorphic, projections of ourselves. And as these categories form an organic unity within -- we are active subjects with definite aims -- we assume that everywhere in the phenomenal world without we have directly or indirectly the manifestation of such subjects. So far as this

<sup>11</sup>Ibid, pp. 192-193.

<sup>12</sup>Ibid, pp. 193.



fundamental postulate, this demand of reason, is verified, the world is intelligible, and no farther. But on one supposition and one only are the uniformities which we significantly call 'laws' so many verifications of the intelligibility of things, and that is that -- though the laws be inviolable -- the knowledge of them can be intelligently turned to account. Now we have just seen that it was precisely through our practical endeavours to turn things to account that their laws were discovered; for laws, it must be remembered, are not themselves realities."<sup>13</sup>

We are made to understand now that physics or science is psychology, that to understand the laws of nature we have to understand the secret wishes and desires of human beings. The whole endeavour of science has been to eliminate the subject as well as all anthropomorphic elements. But it did not succeed. Many half-informed scientists, unaware of the secret wishes and desires of the men of science and oblivious to the subjective element in science and, as we have seen, in the so-called laws of nature, think that magic is a childish endeavour.

We have briefly passed in review the nature of the science of dynamics which is the only authentic science. Physics, with its postulated concepts, has reached that level of pure dynamics with its power of generalization and prediction. Physics was able to attain that rigorously deductive level thanks to the nature of its subject-matter and to mathematical abstraction. The social sciences, on account of their subject-matters, have not and may not be able to apply the concepts of pure dynamics, that is, dynamics systems, to the study of social-human-phenomena. Since the knowledge of physics constitutes the foundation of the modern, Western civilization, and since this branch of knowledge has imposed its methods and norms on other fields of sciences as the authentic route to knowledge, reality and truth, any change of ideas, principles and beliefs in physics must necessarily alter the bases of all other sciences which

<sup>13</sup>Ibid, pp. 194.



have borrowed their concepts from it. And after the brief review of the physical science, the following points should be noted:

1. With the collapse of materialism, rationalism and conscious understanding to the new discoveries in contemporary physics, the end of science has been reached.
2. Looking at the trend of science in retrospect, this was the position in the eighteenth century Europe as described by one of the intellectual spokesmen of the Age, d'Alembert. "If one examines carefully the mid-point of the century in which we live," he wrote, "the events which excite us or at any rate occupy our minds, our customs, our achievements, and even our diversions, it is difficult not to see that in some respects a very remarkable change in our ideas is taking place, a change whose rapidity seems to promise an even greater transformation to come. Time alone will tell what will be the goal, the nature, and the limits of this revolution whose shortcomings and merits will be better known to posterity than to us. ...Our century is called, accordingly, the century of philosophy par excellence. ...If one considers without bias the present state of our knowledge, one cannot deny that philosophy among us has shown progress. Natural science from day to day accumulates new riches. Geometry, by extending its limits, has borne its torch into the regions of physical science which lay nearest at hand. The true system of the world has been recognized, developed, and perfected. ...In short, from the earth to Saturn, from the history of the heavens to that of insects, natural philosophy has been revolutionized, and nearly all other fields of knowledge have assumed new forms...

"The study of nature seems in itself to be cold and dull because the satisfaction derived from it consists in a uniform, continued, and uninterrupted feeling, and its pleasures, to be intense, must be intermittent and spasmodic. ...Nevertheless, the discovery and application of a new method of philosophizing, the kind of enthusiasm which



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accompanies discoveries, a certain exaltation of ideas which the spectacle of the universe produces in us -- all these causes have brought about a lively fermentation of minds. Spreading through nature in all directions like a river which has burst its dams, this fermentation has swept with a sort of violence everything along it which stood in its way. ...Thus from the principles of the secular sciences to the foundations of religious revelation, from metaphysics to matters of taste, from music to morals, from the scholastic dispute to theologians to matters of trade, from the laws of nations...everything has been discussed and analyzed, or at least mentioned. The fruit or sequel of this general effervescence of minds has been to cast new light on some matters and new shadows on others, just as the effect of the ebb and flow of tides is to leave some things on the shore and to wash others away."<sup>14</sup>

This was the intellectual attitude of the 18th Century Europe, an Age that based its ideals, laws, governments, etc. on "the model and pattern of contemporary natural science." It was an Age when the fruits of materialism, rationalism, the mechanistic views of life and nature were ripe. But the fruits were not very savoury as d'Alembert suspected and as posterity has now known. The 18th Century had already three hundred years of revolution behind it, commencing with the Renaissance in the mid-fifteenth Century when the Reformation in the mid-sixteenth Century and the rationalistic or scientific philosophy of Descartes in the mid-seventeenth century. "The eighteenth century is imbued with a belief in the unity and immutability of reason. Reason is the same for all thinking subjects, all nations, all epochs,

<sup>14</sup>D'Alembert quoted: Ernst Cassirer, *The Philosophy of the Enlightenment*, Beacon Press, Boston, 1955.



and all cultures. From the changeability of religious creeds, or moral maxims and convictions of theoretical opinions and judgements, a firm and lasting element can be extracted which is permanent in itself, and which in its identity and permanence expresses the real essence of reason."<sup>15</sup>

That was a belief in pure reason, rationalism and materialism. The triumph of pure reason in material science led to the belief that pure reason, too, will govern political, economic, religious and social activities. War ensued. Reason could not stop Europe from internal and external wars, and wars against alien peoples. From the collapse of pure reason, starting from the Hegelian philosophy and spreading to science itself, emerged pure voluntarism, another form of war or justification of war. Europe had to wait until the 20th Century to realise that she was not governed by reason but by the unconscious.

3. "We must never make hypotheses; we must never say: Let us begin by inventing principles according to which we attempt to explain everything," Voltaire wrote. "We should rather say: Let us make exact analysis of things. ...When we cannot utilize the compass of mathematics or the torch of experience and physics, it is certain that we cannot take a single step forward."<sup>16</sup> That period when rational consciousness cannot take a step forward has arrived. Even in the 18th and 19th centuries, in spite of the glory of Newton as declared by Heaven, the mechanistic view of Nature and Life was doubted by some few thinkers. The triumph of Newton's philosophy in physics and astronomy found its

<sup>15</sup>Ibid, pp. 6

<sup>16</sup>Ibid, pp. 12.



limitation in chemistry. "If we wish to retain the general principles of mass attraction also in chemistry as our ultimate basis of explanation" Maupertuis wrote, "we must at least give a different and broader meaning to the concept of attraction than it has in physics. And we encounter a further change of meaning if we turn from chemistry to biology and try to explain the formation of a plant or an animal. The problem of propagation of the species and all the complicated problems of heredity cannot be solved by the methods of physics; these problems cannot even be formulated from this standpoint. We are obliged to seek another fundamental concept of matter than that which the physicist assumes."<sup>17</sup> The idea of consciousness was introduced therefore in biology because, in the understanding of the phenomena of life, both the idea of extension and of gravitation were of no assistance.

4. In the same period when geometry was elevating physics to its rationalistic height, Diderot foresaw the weakness and limitation of that science in grasping reality and even of further progress. "I dare almost assert that in less than a century we shall not have three great geometers left in Europe. This science will very soon come to a standstill where Bernoullis, Eulers, Maupertius, Clairants, Fontaines, d'Alembert and LaGranges will have left it. They will have erected the columns of Hercules. We shall not go beyond that point."<sup>18</sup> In the same century, Gauss effected a mathematical revolution and it became clear that everything was not subject to measurement. Strict causality of the Newtonian dynamics gave way to spontaneity in the biological realm. One of the most important discoveries was the fact that the subject could not be imitated in physics.

<sup>17</sup>Ibid, pp. 87

<sup>18</sup>Ibid, pp. 46-47.



The materialists believed that they were studying the objective world independent of anthropomorphic elements with the result that the pure constructs, the theoretically postulated entities, were seen as the objects in the world. "We did not consciously set out to construct a geometrical theory of the world," A.S. Eddington wrote, speaking about the theory of Relativity, "we were seeking physical reality by approved methods, and this was what happened: as geometry became more complex, physics became simpler. ...The exact laws of gravitation, mechanics and electro-magnetism, by which physics has won its reputation...are set aside as irrelevant...the physicist is reduced to a very modest proportion."<sup>19</sup> Further, A. S. Eddington pointed out that "length, duration, mass, force, etc. are not things having an absolute significance in nature; all the more familiar terms of physics...denote, not objective characters, but relations to some observer or his idealized equivalent."<sup>20</sup>

5. If matter and space were what the materialists thought them to be, they should be continuous and perceived persistently. What, therefore, is the explanation for the discontinuity of atomic process? "Probably our analysis into point-events is not final," Eddington remarked. "The theory of relativity has passed in review the whole subject-matter of physics. ...And yet, in regard to the nature of things, this knowledge (which it has attained ) is only an empty shell -- a form of symbols. It is knowledge of structural form and not knowledge of content. All through the physical world runs that unknown content which must surely be the stuff of our consciousness. Here is a hint of aspects deep within the world of physics, and yet unattainable by the methods of physics. And, moreover, we have found that when science progressed the farthest, the mind has but

<sup>19</sup>A. S. Eddington, *Mind*, pp. 41, James Ward, *Essays on Philosophy*, pp. 312.

<sup>20</sup>*Mind*, pp. 417.



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regained from nature that which the mind has put into nature. We have found a strange foot-print on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the foot-print and lo! (the foot-print) is our own."<sup>21</sup>

The rationalists did not realise that they are also parts of Nature even though they were not passive spectators of the world. We see, therefore, how the so-called "objective" knowledge is "subjective". In other words, man cannot detach himself from his world. As a spiritual being he does transcend his world but his feet are in the world. "A great number of the well-known laws of physics, mechanics and geometry, do not govern the course of events in the objective world, but are automatically imposed by the mind in selecting what it considers to be substance. ...I think we do, more especially in modern physics, encounter the genuine laws governing the external world, and are attempting perhaps unsuccessfully to grapple with them."

6. Figures and formulas are not things and realities. The postulated entities are not objects in the world. "It is a true saying," Lotze wrote, "that God has ordered all things by measure and number; but he ordered not measure and number but what deserved or needed to have them; not a meaningless, senseless reality only fitted to support mathematical relations and give some sort of correctness to abstract numbers. On the contrary, the meaning of the world is what comes first and that is not merely something subordinated to a pre-existing order: rather from it alone arises the need of such order and the form in which it is realised. All those laws which we include under the common

<sup>21</sup>A. S. Eddington, On the Nature of Things, James Ward, Essays on Philosophy, pp. 317-318.



particles. Contradictions, therefore, lie in space and time not in the nature of things. The wave and particle aspects complement each other and both are needed by the nature of things. Nature is not a dead thing. From the rationalists view-point Nature is "dead" because the rationalist was not in contact with it. In reality, it was the abstract concepts of pure reason that were dead. With the collapse of materialism, rationalism and concepts by postulations, the philosophy of life has to emerge after many centuries of neglect. And here rests the nature of Black reality.

I maintain the thesis that the nature of reality in the Black culture cannot be studied and properly understood with the concepts, methods and norms suggested by the Western belief about reality, that is, the 19th century science. No expert or specialists should say: 'I study the nature of Black reality -- Black cultural expressions, philosophy, religion, modes of judgement, state of consciousness, etc. -- with the generally accepted, scientific method; therefore my conclusions, inasmuch as they are scientific, are true or express the reality of Black culture'. This view is completely wrong.

1. There is no one method of science but methods of science as pointed out in the last chapter. The subject-matter determines its own method.
2. What is the generally, accepted scientific method which the expert or the specialist alludes to?  
What kind of knowledge does that method offer?

These were the questions which I examined in the last chapter. Science, properly speaking, is the science of dynamics. But the knowledge which the method and norms of that science offer is not of things and reality. The appeal to empirical method, observation, experimentation, induction and deduction, statistics, etc. are meaningless unless we ascertain the content of their inner logic, the nature of our subject-matter, the fields of their application and their limitations. Since the generally, accepted method -- surely the method and norms of physics -- does not tell us what



term mechanical ...all these persist, not by their own authority as a groundless destiny to which concrete reality is compelled to bow. They are-- humanly expressed -- only the final consequences which for the sake of what it wills, the living and active meaning of the world has laid at the foundation of particular realities as a command embracing them all."<sup>22</sup> The belief that the abstract concepts were concrete things in the world gave rise to the theory of Naturalism which declared the world and life meaningless and purposeless. Should we begin to philosophize from human stand-points, human experience and from historical reality, we find that the philosophical orientation of Naturalism was false and erroneous.

7. Due to the discontinuity of events -- atomic processes -- the old familiar terms like matter, points, causality, momentum, even the universe, have to change. The physicist can no longer picture atomic events in terms of space and time and causality. Since there is no possibility of "a continuing location of particules," it means therefore that "space and time have no continuous existence." In physics it "is not space and time that are basic, but the fundamental particles of matter and energy themselves." The materialists believed that reality is material process in space and time, but the contemporary physics has shown the contrary to be the case. Space and time are not fundamental aspects of things but energy. On the contrary they are "Crowd effects." Banesh Hoffmann seemed to have resolved that physical event which violates one's imagination: that a 'thing' is moving in many directions at the same time. He explained that the 'thing' does not exist in space and time even though, in space and time, that 'thing' behaves under the aspects of waves and

<sup>22</sup>Lotze, *Metaphysics*, pp. 535, James Ward, *Essays on Philosophy*, pp. 174.



and reality are, we cannot expect it to unfold the nature of Black reality. And what is being denied here is not merely a scientific method but the concepts or the ideas of the Western people, such ideas as mathematical space and time, the standards of measurement, objectivity, subjectivity, individuality, body, mind, God, Nature, man, society, law, truth, etc.

Science is not something independent of the psychology of a people. Those who dogmatically accept the truth of science merely accept the psychology of the Western man on which it is founded. Many people believe that science is objective without any qualification of their statement, without indicating on what the objectivity depends and even without the awareness that it is a human creation. Science, in the Western case, is an intellectual relationship with God, man, world, and nature. The intellectual relationship between the consciousness of the Western man and Nature led to the discovery of certain techniques for the exploitation of natural energy and for the control of certain natural phenomena. But this form of relationship does not tell him what things and reality are. Thus, the Western man has power but not the knowledge of reality.

The intellectual relationship between the Western man and God, man, society, gave rise to a rationalised God, man and society hence the falsification and distortion of reality which gave grave consequences in modern life. The West, in other words, indicates that God, man and society, ethics, and morals, must conform with the schemes, methods and norms of the abstract and rationalised Nature, that is, to the geometrical configurations of mass-points. The result is that, just as the West gave rational science to Humanity, it also gave negative contributions -- rational theology, rational sociology and rational anthropology and psychology, rational ethics and morals. Examine the character of industrialized and scientific nations and you will discover that they are not more stable than the so-called primitive communities, that in fact, they are more violent, immoral and belligerent than the primitive communities they erroneously described as lawless and inhuman.



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3. The method and norms of the generally, accepted science, that is, physics, are no longer valid in the present (perhaps permanent) state of the contemporary physics. The light of human consciousness or of consciousness understanding has vanished. In other words, the Western man has lost his bearings and credits in that area where he established his life, activity, aspiration, etc., Nature. The desire for a conscious understanding of God, man, Nature, etc. has failed. Today, the Western man lives in the most profound and unparalleled crisis in his history. I would say, too, that his crisis affects all peoples on earth inasmuch as all other people have been moulded industrially, economically, politically and philosophically by the psychology of the Western man. But only the Western man feels intensively the crisis which he provoked. The Western man is in the most desperate situation because he is in a complete darkness. When he rejected God, that is, the norms, ethics, morals, world-view, modes of association, the activity and behaviour suggested by the authority of God, many Western people felt the crisis provoked by the change of world-view, ideas, morality, etc. But scientific discoveries, technological inventions and industrial wonders persuaded the majority of the Western people to accept the new authority: Reason. The crisis of faith lasted for a short period because there was a ready-substitute: Reason. Now, the power of reason has ended. Neither man, society, politics, economics, ethics, nor morals, as we now see, can be subjected to power of reason. Even in the realm of physics where the power of reason was before outstanding, Nature no longer lends itself to rational treatment. Thus, the horizontal movement initiated by the Western man during the Renaissance, the lineal view of history, of infinite movement, has come to an end. The Western man has no more belief, idea, image, imagination and understanding of his life, world, movement, activity, etc. The superficial analysts speak about economic and political



problems and appeal to the rationalistic devices of the 17th, 18th, and 19th centuries for their solutions but fail woefully. They have not recognized the complexity and profundity of those problems that are themselves irrational. The so-called generally accepted, method of science -- the material science -- does not aid anyone to comprehend the nature of the Black reality. It is useless, therefore, to seek any aid from it because it has no power of aiding anyone in this matter. In other words, the concepts of thermodynamics, their systematic and logical rigour, their mathematical clarity and preciseness are absolutely useless and irrelevant in the domain of Black, cultural reality. It means, therefore, that the norms of scholarship, of scientific logic and judgement must be altered when we come to the Black world. I can now establish the fundamental distinction between the Black and Western cultures -- beliefs, activity, behaviour, perception, mode of judgement, state of mind, etc. It is the distinction between the intuitive and postulated concepts. In the Black as well as the Western cultures, such terms as God, Spirit, Mind, Body, Society, Nature, etc. exist. Our activities, behaviour, language, expectation, duties, etc., depend on what we believe those terms to be. Though the terms are the same, the meaning and content are not the same in the Black and Western cultures. The meaning of God, Man, mind, body, spirit, Nature, Society, as postulated concepts differ from that of intuitive concepts. The former belongs to the Western and the latter to the Black worlds. If, until now, I have detested dogmatism as a vice, I will now accept one as a virtue. I do not see how the expression of a positive view can avoid dogmatism. It is not a dogmatism I have personally chosen to impose on my view but that which exists in the structure of language itself. Every language structure implies dogmatism just as our concepts imply generalities. That dogmatism is this: The



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Nature of the Black cultural reality and all Black people, do not go beyond intuitive concepts, beyond the knowledge of personal and immediate experience, beyond the view of reality in the frame-work of aesthetic continuum. Within this and only this context has the Black cultural reality meaning and value, significance and strength. Before I come to the examination of this question, I will show that the Western mode of knowledge cannot grasp the nature of Black reality. With the collapse of the Western modes of thought, that is, the intellectual relationship with God, man, and nature the method of immediate experience with its intuitive concepts, that is, the Black approach to reality, becomes extremely significant. The spirit of materialism -- rationalism -- devalued and held the nature of Black reality in contempt because it was not "scientific," "systematic," "logical," "objective," "clear," etc. We have seen that the postulated concepts of the science of dynamics from which the Western people got their ideas of clarity, objectivity systematic thought, rigorous deduction, etc., are defined not given. In other words, there is nothing in the world of human beings, of immediate experience, that satisfy such requirements. Reason has already defined within the artificial world of mathematics what clarity, objectivity, systematic thought, etc., mean. Within the purely and logically defined system of dynamics, there is no objection to clarity, objectivity etc. To suppose that the clarity, objectivity, systematic thought of the artificial systems of dynamics also conform with the nature of man and things in this world is the greatest error the Western man made, an error for which he dearly pays with his life -- violence intolerance, spiritual starvation, destruction of the spirit, of genuine spontaneity sympathy, the atrophy of his feelings and emotions, the destruction of personality, etc. I vehemently protest against this form of enlightened rationalism and the tyranny of academic methodology which imposes



the norms of materialistic science on the nature of Black cultural reality. Concepts by postulation were absolutely necessary for the advance of physics (but an advance at the prize of ignorance about reality), for the emancipation of physics from the immediate, qualitative experience, from feelings and emotions. With such postulated concepts the men of science can operate and function freely, device theories deductively, forecast consequences and turn to the world of immediate experience to verify indirectly their abstract predictions. In other words, the Western world needs the Black world. The world of pure reason needs that of pure aesthetics. I have briefly touched on the link between both worlds before. In a plain language, the West sacrificed the world of immediate experience to that of pure reason, of mathematics, of the Absolute in the Hegelian sense. Thus, the nature of Black reality, Black culture, history, religion, personality, politics, life, art, etc. have been sacrificed to the abstract world of the West. In plain language, it is called cultural assimilation. If all cultures, all people and all ideas become Western, we have an atrophy of life, the destruction of the spiritual possibility of historical renewal hence the end of history. The West aspired to create a world unity and, in fact, has achieved it mechanically, militarily, industrially and technologically. It is a unity of spiritual poverty, of violence, of uncultured nations and of moral decadence. All nations are paying the consequence today -- fear boredom, wars and rumours of war, economic collapse, mass-standardization of life, mental disease, spiritual starvation, absence of moral and intellectual courage, "metaphysical neurosis", etc. All these breed anger, and anger breeds violence and war.

Operating and functioning with postulated concepts, the Western man as we see, has power of controlling things. He has also achieved a relative success in the manipulation of human beings whom he defines as things too. But he has neither been able to control himself nor has his consciousness the power of dealing



with reality. The reason is because the Western, modern man has a false and narrow view of human nature, a view that destroys hierarchy, and the religious and spiritual aspects of life. Thus, operating with a false view of human nature, and having based his institutions and constitutions on Nature (but he neither understands the forces of nature nor his own psychic power which he endeavours again to conquer) the modern, Western man becomes internally and externally vulnerable. He is at war with everything and nothing offers him physical and psychological security against his own destruction, not the artificial apparatus of Nationalism, not the tanks and missiles, not economics, not family. The Western mode of perception is faulty hence it will not aid us in the study of the Black reality.

What, therefore, is that faulty mode of perception? I remarked earlier that through Western education, alien religions, economic and political systems founded upon alien beliefs, the Black people see foreign Heaven with foreign eyes. Such alien influences should not be construed merely as political and economic but psychological. For such influences to succeed among foreign peoples, a new mode of perception must be given to them. This is essentially the meaning of "conversion", not merely a change from one religion to another but a change from one world-view to another. This event--the change from one world-view to another -- may not register in human consciousness. In other words, those who have been converted may not consciously grasp the tremendous psychological upheaval that has taken place in their lives but, in their conscience, they will feel that something was wrong somewhere. What, therefore, is the theory of perception on which the West constructed its world, a theory that the Black people instinctively feel to be wrong? The protest against the political and economic activities of West -- colonialism and imperialism -- is a protest against the beliefs and principles which justify such activities, that is, materialism, rationalism, Darwinism, Naturalism, etc. Once we understand the Western



theory of perception, that is the manner in which the West strives to relate to the external world, we will then be in a position to understand the different view held by the Black people.

Do I mean that all Black people have the same theory of perception? I do not have to send out questionnaires to confirm my conviction based on the history and cultural expressions of the Black people. As a matter of conscious understanding, the majority of the Black people do not know the basic principles governing their world. The majority of the Western people do not know too, the image, principles and nature of their world. All men and women cannot be philosophers. It is sufficient if they live religiously in their world and if the beliefs which govern their world arouse their feelings emotions, devotions. But, as to the conscious understanding of the governing principles of that world, the principles which may even be illogical and false, only a few people know them. If the belief in ancestors is, for example, childish and meaningless, consider how absurd, foolish and erroneous is the creed of human equality before nature. The belief in ancestors, for example, was a theme or artistic creation in the Black world. Who can reduce the democratic belief in the quality of all men by nature to an art object? The distinction between the belief in ancestors and the creed of democracy is a distinction between intuitive concepts, between immediate experience and the postulated concepts, the unobservable entities. Nature being something dead, a pure abstraction, something that knows only quantity not quality, from the Western view-point the authority derived from nature, like democracy, is lifeless and an abstraction. Democracy is said to have a general validity and application only because, as a pure concept, it recognises no distinctions among human beings. Having denied all the qualitative differences which enrich human lives, democracy defines a nation, an artificial and rational apparatus, as a number of people, a mere statistic, instead of an organism made of collective belief. The authority of the ancestors is not an abstraction of pure reason but a personal authority arising from psychic projections. The



Western man who insists constantly that one must not be emotional and passionate but reasonable turns around and clings on abstraction with emotional power. Democracy, the postulates of science, nature, the theory of supply and demand, etc. are all rational constructs yet the Western man emotionally defends them knowing, however, that if those rational constructs fall, his life is doomed. Reason has shown all these abstract concepts to be false. The democratic theory of John Locke has not only been refuted by history, the Newtonian world-view on which it based its strength has for long fallen. But the Western man holds on to democracy, not reasonably but emotionally, knowing that it is a matter of life and death not logic. We see, therefore, that instinctive beliefs, not logic, govern the lives of a people, that though the philosophy of an individual may be reason, that of the collective people is religion. Democracy is a religion and, in spite of being a bad one and in spite of having died, the Western man sustains its ghost. That the Western man can ignore the emotional content and basis of his cultural beliefs and condemn other cultures as backward because they have emotional contents and basis shows how untruthful, intolerant and ignorant the Western man has become.

The Western theory of perception stems from natural science. He approaches nature theoretically with his postulated concepts. Thus, instead of seeing nature and the universe as alive, as a "living plentitude," where man and the world interact vitally, the Western man sees them as "dead" things. He approaches them with his apparatus, sees them as huge machines whose wheels revolve under changing laws and only in this view does he reduce nature and the universe to mathematical formulae. What about the nature of mind or consciousness that perceives the world? The Western man makes it a secondary thing, something produced by the dead nature, a mere epiphenomenon. Consciousness being a product of matter as the pagan spirit of the West believes, the Western man cannot spiritually and



humanly transcend material property and still be a Western man? Even in "the Jesuitical materialism of the Hegelian philosophy," personality was equated with property. In the Anglo-Saxon philosophy, that is, the philosophy of commercialism, "the greatest happiness of the greatest number", is the happiness of manufactured goods. Since the Western man consciously and unconsciously defines his life, meaning and value solely by material things, he will fight to acquire and defend material property because of his personality.

Since nature, the object of observation is considered dead, the Western man expresses it solely in number. In other words, nature is a dead thing. which can be converted to number and reduced to the laws of mathematics, that is, of pure reason. I remarked earlier that the analysis of art forms reveals the unconscious spirit of the people to whom the works of art belong. Let us see how the Western form of perception betrayed itself in the Renaissance paintings, that is "in the approach of the Renaissance painter to his object." Albrecht Durer described this approach in his work, Draughtsman with the Perspective Frame: "Between the object and the eye, which is fixed by an adjustable visor," he wrote, "a grid made of wires is suspended vertically in the plane where the picture would be. The image appearing herein, with its individual points fixed in that plane by the network, can now be transferred on to a drawingboard provided with a corresponding grid. By means of this optico-geometrical relationship of the bodily forms on that plane, the eye is trained to see the tri-dimensional bodily form in an isolated vision as a flat image. Thus the geometrical faculty works retroactively upon the representational faculty and defines its forms. By means of it the object is apprehended visually in its over-all spatial stature. The representational rules of formal correctness are only a means of perceiving the objective correctness. It is by means of this orderly fixation that the object -- object relationship is first spatially determined and fixed."<sup>23</sup>

<sup>23</sup>D. Fey, Gothic and Renaissance.



Bear in mind the basic assumption of the materialists: that the real is the material process in time. Thus, the real is that which can be seen with the eyes, touched with hands, measured and quantified. The analysis of space and time in each culture will determine the nature of reality in that culture. In the case of the West, we see how that belief that reality is in space and time dominated the Renaissance painters. "Between the object to be observed and the subject which is the observer, the artist interposes his wire-grid apparatus. Thrust between subject and object, breaking through and breaking off the immediate and direct connection between the two, it is an allegory of the whole method of perception with which, since the Italian Renaissance man (the Western man) has been approaching and seeking to take possession of the object. Natural science cannot work with Nature and the Universe as man experiences them in their completeness and as he stands in a relationship of reciprocal exchange with them. It thrusts the wire-grid of mathematics between Man and Nature, and the grid becomes ever more concrete in appearance, as in Albrecht Durer's design, the more numerous are the bits of apparatus interposed. The perspective grid of the Renaissance draughtsman has today expanded into the vast mensuration apparatus with which technical physics does its work! 'The course of development, Max Bense described it, 'runs from concrete and immediate Nature to an apparatus-bound Nature, from this apparatus bound Nature to abstract Nature, and from abstract Nature to the concrete mensuration apparatus of technical physics'." <sup>24</sup>

The lifeless object will adapt to or fit into the laws of mathematics. But what happens when the object cannot be expressed in mathematical technique? There are no mathematical ethics and morality though Spinoza attempted to establish them only to declare the "evil is nothing positive". The sub-atomic events, for example, do not conform to the methods of physics.

<sup>24</sup>Lancelot Law Whyte, *The Next Development of Man*, London, 1944, pp. 273.



What form can one attribute to the atom which behaves like a corpuscle at one time and another like a wave? The world of mathematics, as we know, is clearly defined, clear because it is not based on reality. Today, however, the men of science have found that they cannot deal with atomic events clearly and precisely. Such concepts as probability and inaccuracy, imprecision and indetermineableness, non-objectivity and non-individuality must cast doubt into the nature of the mathematical world which was supposed to be an ambiguous and a clear bridge or link between the subject and the object. The physicists still express atomic events in the language of mathematics, that is, in formulae and equations, but these have no hold on reality. As a result, the claim that mathematics offers a clear and an unambiguous knowledge falls.

The external world does not exist independent of the observer, at least, not the "objects" which the atomic physicists are dealing with. They influence that world with their apparatus. The division into subject and object has now closed up "so that subject and object melt together in concept of experimental reality." But the Western man, an individual through and through, the lover of individual right and liberty, the Orangutan, cannot see how the subject-object become one reality. For him it is too anthropomorphic hence an "undeveloped" sense of reality because the real is the rational according to his belief. The Western man is now only seeing how anthropomorphic are his conceptions, but due to the atrophy of his feelings, emotions and life, the atrophy occasioned by his attempt to live according to the requirements of a purely rational world, he finds it impossible to adapt instinctively and spontaneously to the world of immediate experience.

"In the Theory of Relativity mathematics loses its absolute character as Truth-in-Itself, and is revealed in multi-dimensional calculations as a function, an instrument, upon which man can certainly play if he knows what he wants to play, but which cannot of itself provide him with a melody. It



therefore evinces only a subservient character."<sup>25</sup>

The physicists say that they can no longer observe and predict Nature accurately and precisely. Where then does the error lie, in Nature? There is order in Nature though human consciousness cannot grasp it. One must seek the explanation for the absence of precision and the indefinable character of Nature in man, the observer who affects the observed with his apparatus. To live in the precise and clear world of mathematics, man must be abstract because "the artificial world erected on an abstraction could function only if it were served and populated by beings just as abstract, and in order to reach this state man would have had to submit himself under the whip of the apparatus to an enormous ascetism."<sup>26</sup> Max Bense thus described the situation: "The intelligible ascetism of our physical science is manifest. If we assume that the sociological world of Laplace's daemon is a world of total technique, it is clear that a still further increased inner worldly asceticism will be inevitable. How then should not the sociological structure also in a world where a science of the highest intelligible ascetism is presupposed, be also distinguished by a heightened inner-worldly asceticism?"<sup>27</sup>

I have already remarked, and I must emphasize it again, that the concepts of man and society differ in the Black and the Western worlds. As a result, the rationales and the micro-theories of the Western sociologists do not offer us the meaning of man and society in the Black world. To impose the norms and standards of an abstract world on the intuitive world breeds confusion of knowledge due to the conflict between the beliefs, convictions and standards of both worlds.

<sup>25</sup>Ibid, pp. 276.

<sup>26</sup>Ibid, pp. 274.

<sup>27</sup>Max Bense, *Outlines of an Intellectual History of Mathematics*.



In the West, the inability of human beings to keep pace with and adapt in the world of abstraction, an artificially constructed world, is considered as an impediment to progress. History, philosophy, art, religion, politics, anthropology, etc. are considered as "undeveloped" or "non-exact" sciences because they have not reached the deductive and predictive status of material science. To reach the deductive level of material science, that is, in an attempt to become scientific, all branches of learning pretend to use concepts by postulations. In other words, life must perish under the tyranny of technique. Only few thoughtful individuals have succeeded in realizing that life has not been able to keep in pace with the artificial world of technique because that world is not based on reality. The unwisdom of the West can be seen from the fact that when things go wrong in the artificially constructed world of technique, the Western man changes, not himself, his beliefs and his orientation but the technical world by calling for more control and more organization. Life therefore is at the service of the apparatus, and the directors of the apparatus do not hesitate to impose a supreme form of tyranny on human beings to make them function mechanically.

The Western man knows that materialism, mechanism and rationalism have no scientific and vital justification, but he still operates with those views. He functions but does not live because, in the latter case, he must have genuine beliefs and ideas about the world and life. But he has none. What is the philosophy of life in the West? What theory of perception has the West? None. The Western man's belief in the power of consciousness to comprehend the inner and the outer world was based solely on the mathematical and experimental method of material science. The belief was further supported by the clarity and exactitude, "the truth and reasonableness of number. Not by way of any supposed mastery over the laws and rules of number, which are understood only by a few hundred men in the whole world, and apparently no longer mastered individually, but through their collective work."



The belief that the essence of reality is number was found in Pythagoras philosophy. Galileo remarked that the book of Nature "is written in mathematical language". The triumph of the Newtonian dynamics further strengthened the belief of the rationalists that mathematics was the sole route to and contained the whole truth. With this belief, an attitude of intolerance prevailed among the rationalists who gave no hearing to the voices that "portested against the predominance of number." "After I had begun the study of man," Pascal wrote, "I perceived that pure scientific knowledge is not suitable to men, and that I made more mistakes about my state in the world while studying it than those who knew nothing at all about it." These were the remarks of a mathematical genius. "I honour mathematics," Goethe remarked "as the most adroit and useful science, so long as men only use it in its place, but I cannot approve when people insist on misusing it on things which do not enter into the realm of mathematics at all, when noble science itself at once appears to be nonsense." According to Schopenhauer, "the lowest of all mental activities is that of arithmetic, proved by its being the only one capable of being done by a machine as well." History did not only undermine "the process of rationalism and the science of evaluating percentages of truth" in the 19th Century, twentieth Century has revealed the "myth" of mathematics. "Mathematics have lost their claim to absoluteness. They have again become what they always were, an instrument of human consciousness, which man can certainly use most advantageously but which cannot interpret and illumine his own nature to him, so that to base human interest upon it is quite illusory." In the words of Pascal, "knowledge of circumstantial matters will never comfort us in times of trouble for an ignorance of morals, but a knowledge of the moralities will constantly comfort us for ignorance of circumstantial matters." Kierkegaard saw "the whole vital existence of Man" as much

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more fundamental than rationalism. "The way of objective truth (mathematics, metaphysics, historical knowledge of different kinds) leads away from the subject," he wrote. "...All essential perception touches upon existence or, to put it another way, only perception which has a real relationship to existence, is real perception. Perception which is not concerned with the inward turned reflection of the inwardness of existence, is in essence but casual perception, and its degree and scope are essentially a matter of indifference. Only ethical and ethico-religious perceptions have a real relationship to the perceptor's actual existence." The Western mode of perception is based on material science, mathematics and a lineal view of history, the Western man is enveloped by darkness, bereaved of perception and unable to acquire another form of perception. Relying solely on "the theory of perspective knowledge" which natural science offered him, the West ignored the truth of the heart, of religion and the "assertions of philosophy" because these could not be formulated mathematically.

The Knowledge derived from the mathematical perception of the world enabled the modern men to exploit Nature which he did not even know. Being incapable of knowing what Nature is, the mathematical formulae and equations neither tell him what he is as a man or his relationship with God. On the contrary, the truth of faith and philosophical convictions were discarded so that the Western man became pure or abstract as his mathematical world. With the collapse of this perception in science, mathematics and history, the modern Western man has no more perspective about the world, the universe and himself. He realises now more than before that his science tells him nothing about many things even within the scientific world itself. But he still pursues his scientific attitude, the route of darkness, unwilling and spiritually incapable of altering "his angle of vision, and continues looking at such things as outside himself."

Nobody can ignore or under-rate the rational role in science. What we object to is the idea that truth



is revealed only to science alone and that mathematics is the truth itself. Again, we have been seeing that where reason had previously claimed success, darkness has ensued. But this does not mean that the role of reason in science is worthless. Take, for example, the significance of fact which, for philosophy, is an object of investigation. I searched for the meaning of facts in nature, we find ourselves going beyond actuality, led by the facts in question. Science, therefore, is not solely concerned with what is actually but possibly existing. The positivistic idea that science deals only with the actual, existing facts becomes erroneous. "The nature of things which rational science tries to formulate consists of laws or invariant relations of possible phenomena. These possibilities can never all be realized in any actual movement or things." The metaphysical character of science becomes therefore conspicuous. In other words, speculation is inevitable in the realm of science even though many naive materialists pretend to discard speculations. We cannot explain the actual fact without going beyond the actual existing fact. However, speculation, as necessary as it is for scientific progress, should not be confused with verification or confirmation.

Undoubtedly, the material sciences have as their objects and interests the facts and possibilities of the actually existing world. When we look at how science approaches them, we discover something paradoxical. To know the actual fact, one has to assume something that is contrary to fact. However, in the logical order, the assumption is a logical possibility. The physics of Newton was "based on the assumption as to what would happen to a material particle not acted on by any forces." The answer was that it would move uniformly and infinitely on a straight line. But "the law of gravitation makes it impossible for two such particles to exist." The modern science of dynamics has been built "on assumption as to what would happen to a frictionless engine." Again, that engine would have to move infinitely, but "no such engine can exist." The men of science

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have soared to the lofty height of mathematical abstraction on the wing of imagination. From that height Nature appeared as a simple mechanism. Must we therefore conclude that Nature, the Universe and all that are found in them, all dimensions of reality, are mechanisms? Must a mechanical perspective which the natural science offers be the sole perspective of reality?

The science of matter progressed, thanks to its mathematico-experimental method, but it does not mean that the nature of life, matter, number, etc. has been revealed by this method. Modern physics and mathematics do not validate or confirm, for example, the assumption of Kant that we possess a priori knowledge of nature "in Euclidean mathematics and Newtonian physics." Though Kant established the formal relationship between human consciousness and Nature -- a mathematical relationship inasmuch as the knowledge of such a relationship is mathematical-- it does not imply that his theory which explained how scientific knowledge was possible is thereby a demonstrated truth. If something is explained by a theory, we suppose that most probably the explanation is correct. In the Kantian theory of knowledge, there was no "room for probabilities in metaphysics" only because the distinction between "the existential propositions of physics and the dialect or purely logical ones of pure mathematics," was not properly made by Kant. Mathematics can be demonstrated to be true or false. But in connecting the truth of pure mathematics with the contingency of the actual, a possible error may exist. In the actual world where the metaphysics of scientific method has to be confirmed, one thing must be remembered, that is, the fact that at any moment or at any interval of time, Nature does not completely reveal itself. As a result, science re-examines its own assumptions as new evidences arise. That Nature is a mechanism is merely a hypothesis strengthened by the mathematico-experimental method coupled by the Newtonian physics. But, today, Nature has refused to conform with such a hypothesis. As the nature of atomic events disprove the mechanistic



view of Nature, Universe and life, the Western man still clings to the false theory of perception derived from the belief that Nature is a mechanism. Behaviourism, for example, a new name for the old biologic mechanism, treats human beings as "things", as lacking inner selves.

In our critique of the Western theory of perception, a theory which depends on the assumptions, methods, and results of natural science, one danger must be avoided. Unfortunately, due to the errors of rationalism, the masses of people, even the scientific crowds, have fallen into the anti-rational world. Let us ask ourselves, for example, if rational science fully grasps the nature of things or whether the nature of things fully revealed itself in non-rational manners. If the latter is the case, then science is "merely a practical device for dealing with dead things." The anti-rational posture being the opposite pole of rationalism means the substitution of over-confidence in the power of reason for lack of confidence in reason. For the anti-rationalists, therefore, practical experience, individuality, continuous experience, constitute the nature of reality. Anti-rationalism leads to the abdication of thought and imagination whereas, for the rationalists, abstract concepts, the postulated and theoretical entities are realities. If the anti-rationalists are correct, then "things have no constant nature." Everything, therefore, is pure change and nothing endures. In discussing about the reality of the Black culture, both the rationalists and the anti-rationalists must be refuted and discarded. The anti-rationalist tendency reveals itself in such statements: "The Black people have changed." "Africa is changing." "The Black Americans have changed," etc. Since change is fundamental in nature, these statements are tautological. They do not offer any new knowledge. Why are such statements made? Well, the rationalists believe that the real was static and fixed so that change was a mere illusion. The anti-rationalists, in revolt against rationalism, believe that reality is pure change and nothing endures. We are now faced with the problem of identity. The

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reactionalists made a bad use of it and the anti-rational tendency defeats itself because it pretends to explain the world and life without any character of identity. The anti-rationalists are in a worse position. They merely want to eliminate the vital obligation to think and, due to their inability for thought, due to their lack of insight and foresight, they disdain all intellectual efforts. They are incapable of discovering that which endures in the stream of change because, for them the real is pure change. We know or believe that, in our daily lives, a person maintains his character and identity in spite of change. The scientist expresses the constancy of character or identity by the mathematical idea of the invariant. He does not refer to the "isolated constant but that which remains identical amidst variation." Have the Black Americans lost their Black spiritual heritage and identity because they have left their African environment for hundreds of years? Have the Black people in Africa ceased being Africans because "things" have changed? What changed? What is the direction of change? Have the modern Western people lost their ancestral heritage from the Greek period? Have the White people in America, Australia, South Africa, etc. ceased being Europeans? Contemporary physics have shown that space and time are not the fundamental bases of reality but energy. Let us ignore or transcend space and time to see the spiritual and historical unity of a race. In space and time, the modern Western people are different from their Greek ancestors just as the Blacks in Africa are different from the Black Americans. The anti-rationalists, with their belief that the real is pure change, do not only destroy human identity but cannot grasp what subsists in the stream of change. The rationalists will not understand historical reality or reality as transformation because their idea of reality as static and fixed is anti-historical.

The Western theory of perception, as already remarked, is based on natural science. Nature is viewed as a mechanism, pure abstraction, lifeless and subject to the laws of mathematics. In the

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artificial world of abstraction, it is the intellectual relationship between man, as a conscious being, and Nature, a lifeless world, that is emphasized. Man, as a spiritual and vital whole, has no room in that artificial world of abstraction. Now, we ask, is that theory of perception derived from natural science a genuine philosophical orientation? I remarked earlier that the West has only the philosophy of material things not of life. The West has thought about life, but it has not lived it because the abstract artificial world of mathematics has no room for the growth of man as a vital and spiritual totality. Strictly speaking, as a matter of explanation and conscious understanding, science has no philosophy. What meaning, for example, does Naturalism give us about life, man and spirit? It merely tells us that man, life and spirit are meaningless or, at best, the products of matter.

To orientate ourselves in the world, we have to approach the world, life and the universe as a whole. If man is to orientate himself according to the data of science and the confines of those data, the implications between the Ego and the non-Ego are left aside. Allowed that "science is the exact measurement of phenomena," but a phenomenon in itself, as opposed to a phenomenon for somebody, is impossible to conceive. But do the objective data of science enable us to orientate our selves in life? "If I see the sun in the sky and know that it is now noon, then I know how to find the south, west, north and east. For this purpose, however, one thing is indispensable, a 'feeling' of difference within myself as subject, the difference namely between the right hand and the left. Without this, being in the west, say, I should not know whether to locate the south on the right or on the left. And if by miracle all the stars were to reverse their courses, retaining their relative positions, the astronomer attending only to what he sees and neglecting what he 'feels' would unavoidably lose his bearings."

It means, therefore, that a philosophical orientation requires both subjective and objective factors. The former implies the feeling of difference between

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while the latter a certain "fixed" point, for example, "the sun or the pole-star as seen." How does the modern Western man orientate himself in the abstract artificial world of mathematics or in Nature as an abstraction? What is the philosophical orientation of materialism? The answers to these questions are necessary for the understanding of how the Black people live in their own world. The West generally looks at the Black modes of life as "primitive", "backward" and "undeveloped" because they do not correspond to the "developed" and "scientific" modes of life in the West. Here again, the significance of facts -- the fact of differences of behaviour between the Black and the European peoples -- takes us beyond actuality. To understand such differences of behaviour, we must understand the beliefs with which each cultural group orientates itself.

In the abstract and artificial world of mathematics men must be pure abstractions to dwell in it. In an attempt to live according to the requirements of that world, man must eliminate feelings, emotions, memory etc. Let us call that world of abstraction a system of dynamics. Everything in that system is purely defined and genuine spontaneity is out of the question. Individual, man, state, body, mind, etc. are all postulated concepts within that system. All these entities can be expressed by mass-points and in number. Thus everything in that system is organized and functions efficiently, that is, mechanically, but only because, from the beginning, everything was artificial. The abstract man, orientating himself in the abstract world, has no feeling of difference, say, between right and left because everything is a point and all points are alike. This abstract man is moving infinitely towards an infinite goal. In other words, for him, progress is infinite and lineal. Remember that in a geographical sense of orientation we need a "fixed" point, something seen, for example, the pole-star and "the subjective sense of difference between right and left." In the abstract world of the abstract man, an infinite goal is never seen. There is no way for him to know if he is moving upward or



downward, forward or backward. He is just drifting without any sense of direction. Since all the points on the infinite line are alike, distinctions do not exist between the points he covered and the ones to be occupied. He can only say that he occupied such and such numbers of points, but he cannot thereby conclude that his life is better, richer, happier, peaceful, etc. He is advancing because he moves rapidly from one point to another, but nothing endures. His whole life is not advancing. His spirit, heart, mind, feelings, emotions, ethical and moral standards, culture, etc. are not advancing. His life, activity, language, affairs etc., are all falsified because he has no true beliefs and clear orientation. The Western man expanded, bored by the wings of his machine, and occupied every point on the globe. That was the triumph of mechanical progress evidenced by the fact that the quantity of production and the percentage of consumption were greater last year than the previous years. As far as the average increase of output and consumption is arising daily and yearly, the Western man thinks that he is progressing. But examine the form of his life, his beliefs and ideas, his principles of association, the affairs of his heart, the process and consequence of his activities, in short, examine the life of the man who embellishes the external world, and you will be greatly disappointed. Since the modern, Western man has no clear orientation he moves for the sake of movement, driven by chance and caprice. When the Western man speaks about "modernization", "modern life", "development" etc. he refers to external things. Other people believe that standard of values and imitate him. But the bases of genuine development, progress and order have been ignored and even destroyed. Those bases are life, spirit, mind, feelings and emotions of the ideals, ethical and moral standards. In short, the modern man lives by false beliefs hence all aspects of his life are falsified.

Science is a tool for living and, to live meaningfully, we must "face life and the world as

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whole". In life, we are extremely preoccupied about practical issues because we want to live at all cost. Science offers us theoretical tools for practical purposes. But there is a tendency to ignore a philosophical orientation, one of the reasons why the modern, Western man, though materially "advancing", is philosophically and vitally ignorant and poor. He allowed the provisional truth of science -- intellectual veracity -- to over-rule the truth of life and heart. Having believed that the truth of science is the sole and the whole truth, he clings to scientific data as the answers to his vital horizon. Of the world of life, spirit, feelings, imagination, emotions etc. science has nothing to say because it is not concerned about such a world. And should science venture to enter into that world, even to accept it, it will destroy itself and become meaningless. To solve the problems imposed by that world, it dissolved them and declared that life, mind, consciousness, spirit, etc. are products of matter. And the whole endeavour of science, therefore, was to prove them but it failed woefully.

Science claims that its truth is positive but only because when it restricts itself to its data and constructs and ignores life, spirit, feelings, and emotions. By restricting itself to the positive data, it lost sight of the real and important implication of the data -- the relationship between the subject and object or between the Ego and the non-Ego. Afterwards, the data are data for someone. A phenomenon is a phenomenon for someone and of something. Human experience, therefore, is an interaction between the Ego and the non-Ego. To say that something is an appearance in itself is erroneous because it has to be an appearance for someone and an appearance of something.

Living in the artificial and abstract world, and accepting the scientific data as the points of value judgements, of common reference, the rapport between the Ego and non-Ego is severed. The Western man often says: "Don't be subjective, be objective. Do not be emotional, be reasonable." In other words,



he pretends to eliminate the subject in the world so as to grasp the objective, external world. The attempt was a failure because anybody who detaches himself from the world cannot remain alive. It took the West thousands of years to realise that the observer is a part of his observation, that the world-in-itself may be spoken about but all we know is the world as related to us. Behind the so-called objective world the Western man discovers his subjectivity. He could not believe it. Inasmuch as science calls itself positive and remains in that field, no harm is done. But to suppose that the positive ground of science is all that exists and to base ones life on the so-called positive data will breed spiritual, mental and vital frustrations. Science does not tell us what goals to pursue, what is good or evil, what is beautiful or ugly, what is noble or ignoble. In other words, science does not offer us any philosophical orientation. Undoubtedly the results of science help us to reexamine our philosophical orientation, our search for meaning, value and significance, the objective data of science, by themselves, do not mean philosophical orientation.

Many people believe that because the West is technologically and scientifically advanced therefore it has an advanced philosophical orientation, that is, a genuine and advanced philosophy of life. On the other hand, the non-technologically and scientifically advanced people are believed to possess no advanced philosophy of life. Even the experts and specialists who ought to know that these beliefs are erroneous and perpetuate the errors of such beliefs. As a result, the West thinks that it is the teacher of Humanity and that the non-Western peoples have nothing to teach it. It happens, however, that the West is not interested in what other cultures have -- the philosophy of Life. The West wants a philosophy of machine, an information to aid industrial productivity, the invention of labour-saving devices, a philosophy of commercialism, not a philosophy of vital orientation, of spirit and life. The West succeeded without the philosophy of life but to survive and endure, to

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become healthy and sane, it needs that philosophy. The unphilosophical character of the materialists is revealed again and again by the conduct of the men of science. When they sense a phenomenon, a fact according to them, they attempt to reduce it to a scientific fact. For this purpose, they embark on research works. When they fail to explain that phenomenon scientifically, they dismiss it as a mere illusion and destroy the awareness of its existence, a scientific veto. How can a fact eventually vanish into a world of illusion? The West is an adept in destroying meaning, significance, purpose and beauty in the world and life. The error stems from the Western mode of philosophical orientation which began with the external world and abstractions instead of man, the historical man and from the human standpoint. "Science is wholly the affair of the understanding, or reasoning; it is reason -- a very different matter -- that enables us to orientate ourselves." The subjective factor in human orientation is reason as an instrument for living. It enables us "to find our bearings" in the world and in life. "The concrete world in which we live and move and have our being is not a museum arranged in classes and compartments: sorted and dissected in this fashion, we can never discern its meaning or interpret our place and purpose in it. Life is the supreme fact in the world and the good is its supreme idea, the end and aim of that activity which all living things display."

Science, on the other hand, endeavours to grasp "the ultimate and the fundamental processes of things." It embarks on the analysis of things, cuts them into pieces, that is, fragments the whole. "Then it is apt to labour under the delusion that the world after this analysis still remains for us as it was, is still the living concrete reality and not so many lifeless abstractions. The error lies in forgetting that analysis is only one-half the process and that the main point is the reunion and interpretation of what has been divided. ...We may have the parts in our hand without the spiritual tie that makes them a



living whole." Undoubtedly, analysis casts light into the nature of reality that we face as a whole. When analysis loses the view of the whole, when it ignores synthesis, its labour becomes useless. Because it is easier to analyse what is a whole than to synthesize the fragmented parts, the empirical analysis of, for example, the Black culture has occupied the attention of the experts and specialists. As a result the academic division of labour, the analysis of a minute aspect of the whole reality and specialization in little fields, impose more and more restrictions to the already narrow minds of human beings. To speak about the Black culture as a whole, to face the world and life as a whole, now violates the imagination of the experts and their fields of specialization. Allowed that each field of specialization casts light into the nature of reality, how can we orientate ourselves to the whole of experience which the different fields offer? It can only be possible if we orientate the diverse stand-points of the different fields of sciences to each other. To achieve this purpose, more and more collection of facts is not essential. We have to apply reasoning to the facts already accumulated. We do not need all the facts in the world and universe before we can find our bearings in them. It is absolutely impossible to gather all the facts in the world and universe on which to base our judgements, activities, hopes, aspirations in life. We cannot classify all the facts in the universe. We need beliefs, imagination and a philosophical orientation, a spiritual illumination, to reveal to us the meaning which unifies life, world and universe.

A scientific orientation, which I briefly alluded to before, begins not with facts but with the analysis of a problematic situation. Facts create problems of meaning and, to start thinking about or inquiring about the facts at-all, such facts must have violated our imagination. Science does not, therefore, begin with the collection of data but, as already remarked with the analysis of a problematic situation. Where does philosophy begin its orientation? Do I mean the Western or the philosophy of the Black culture?



Do I mean the Indian or the Chinese philosophy? In this case, let us examine the philosophical orientation of the West, bearing in mind the relevance of this critique to the nature of the Black reality. I remarked that the Western world-view, perception, mode of judgements, state of consciousness are not those of the Black people, that the imposition of such beliefs and ideas on the Black people by the West, and the attempt of the Black people to live in a world that is not theirs and see with the eyes that are not their own, are responsible for the political, social, economic and moral turmoils experienced by the Black people. I do not say that machines -- Western tools -- are not beneficial to the Black people but the psychology -- the beliefs, ideas, modes of life, of association, of thought -- of the West. It is not sufficient to remark that the Western theory of perception and orientation differs from that of the Black people, I will be expected to elaborate on it. For this reason, therefore, an examination of the Western mode of philosophical orientation is essential.

Starting from the unknown to the unknown, from our stand-point as human beings we have taken some things for granted: our beliefs about things and about the existence of the external world. From this stand-point, we erect our method of orientation which implies a certain direction. From the particular things we are aware of in our universe of discourse, we advance to the general or, in other words, induction carries us into the world of deduction. We are, as if it were, living in two worlds -- the concrete and the abstract. Mathematics, logic, the science of dynamics, belong to the abstract world and all their propositions are universal in nature. But in the concrete world of particular or special sciences, that world is restricted and the discourse of such sciences is also restricted. In other words, the propositions of special and concrete sciences are not universal in nature. Bear in mind that the Black cultural spirit has no claim to universality just as



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the Black people did not send missionaries to convert other alien people or other Black ethnic groups. The Black spirit is not the Spirit of Humanity or the World Spirit but that of a particular people. We now see that the Western claim that its spirit, philosophy and history, that is, its psychology, have universal validity stems from the fact that spirit, mind, God, in the Western philosophy, are abstractions, postulated concepts, for only the propositions of abstract sciences have universal validity.

Does it mean, in actuality, therefore, that the Western ideas and beliefs have universal validity, that is, everywhere applicable? What is the nature of the knowledge which abstract sciences offer us? "The knowledge furnished by the exact sciences are beyond doubt true always and of all conceivable world, dependent on no other knowledge and implicated in all concrete knowledge. So far as they go, we regard them as ideal knowledge inasmuch as no other knowledges come up to their standard. For all that, they are not the ideal of knowledge, of that knowledge embracing the whole of things which is what philosophy seeks: They provide us, we are told, with so-called 'laws of thought', with all our theoretical axioms and 'archetypal' ideas: We apply them to the real world, but they do not belong there. The existence or non-existence of that is no affair of theirs."

I admonish the reader not to construe these ideas solely in their abstract nature but to see their implications in all aspects of life. These abstract notions have enormous consequences in the concrete and practical life. Jose Ortega y Gasset, in explaining the nature of pure reason remarked "...It is incorruptible and uncompromising. When it defines a concept it endows it with perfect attributes. ...As its operations are entirely self-reliant, it can give its creations the maximum polish without going to very much expense. In the same way, in the realm of political and social questions, it is in the habit of believing that it has discovered a civil constitution or a code which is perfect and definitive, and which alone deserves the name. This pure use of



the intellect, this more geometrico is generally called e  
rationalism. Perhaps it would be more enlightening  
to call it radicalism." s

Pure reason would say: 'I do not care whether ne  
the Black reality exists or not, whether the Black s  
people have their philosophy, religion, beliefs or  
not. My laws are the sole and true laws, and those  
laws are everywhere valid and applicable.' But  
the abstract God, the God of logic and mathematics, -  
by virtue of the nature of the abstract world, is e  
anti-historical, anti-personal hence a false God.  
Philosophy and religion seek meaning, value signi-  
ficance, inner joy and peace not mere "laws of  
thought". Such terms as simplicity, perfection,  
infinity, absolute, clarity, preciseness, etc. arose  
from the nature of abstract sciences, and to expect  
that the concrete world, life and things are simple,  
absolute, etc. introduces confusion of knowledge.

Since the abstract sciences are clear and  
perfect, and since their propositions are universal  
in nature, it was assumed the philosophy, too, must  
begin from the abstract world of exact sciences.  
Ideas were supposed to be the perfect nature, the  
archetypes, of things. On this supposition, the  
philosophy of Plato began. For thousands of years,  
philosophy in the West remained in the world of  
abstract or postulated entities. Descartes, Spinoza, 1-  
etc. continued in the footsteps of Plato. Francis  
Bacon, John Locke and David Hume challenged the  
traditional rationalism of the Western philosophy  
precisely by showing the distinction between the  
concrete and the abstract knowledge, that is, between  
the empirical and mathematical knowledge. With  
Immanuel Kant, the distinction between the mathemati-  
cal and philosophical knowledge was established  
and explained. Whereas mathematics constructs its  
concept starting from intuition, the conclusion was  
that philosophy was unable to do the same. "The mathe-  
matician obtains his definitions directly in the very  
act of synthesizing the concepts they define. The  
philosopher, on the other hand, to obtain his defini-  
tions, has, as best he can, to analyze the more or



less obscure concepts that are already there, thrust upon him by experience. As a matter of fact, in numberless cases, he finds his problem insoluble or, like the old physicists, who resolved all matter into four of five elements he goes off content with an analysis that turns out to be incomplete."

Descartes remarked that he would start from the simple to complex ideas. He might accomplish this as a mathematician but not as a philosopher. "The mathematician can begin at the beginning because he can define all the way through as he goes: pure intuition enables him at once to construct his most elementary concepts and to formulate axioms concerning them. But for the philosopher the elementary concepts that are first by nature are the last to be reached by his analytic method. When, then, he attempts by imitating the mathematician to begin from the beginning, he forgets that what is here first in the order of knowledge is not the easiest but the hardest to conceive, ...the most abstract concepts of all. ...Accordingly Kant concludes, 'that the right course for the philosopher is to start from what one certainly knows, even though it be but little'"

Science, like philosophy, is searching for reality. We know, however, that science has not succeeded in obtaining a conscious knowledge of reality. Philosophy, too, proceeds with the Baconian method, but something happens as Kant showed. Kant denied philosophy the possibility of beginning from the method of mathematics but remarked that it was theoretically impossible to reach the domain of ultimate reality. "A science of metaphysics, that is, a science transcending all science, is for us an impossibility. We cannot hope by intellectual searching to find out God." In mathematics, we encounter precise and exact definitions but only because we are dealing with an artificial situation. Kant maintained that as philosophy seeks to systematize and co-operate particular and concrete science, it has to adopt "provisional definitions." Philosophy, he concluded, "swarms with faulty definitions, especially such as really contain some elements



towards a definition though they are not complete."  
 "So far, however, as these 'relate to an object which we can never reach in any experience', they are to be called speculative not scientific. Speculation, in fact, has been described as experimenting with ideas."

Kant's intention was genuine when he concluded that the true task of speculation was "not to dogmatize beyond all we know, but --having criticized what knowledge we have -- to organize in conformity with regulative ideas the further knowledge we may obtain." But he could not avoid the dogmatic rationalism he objected to. However, instead of adopting the positions of Descartes and Spinoza who "had taken mathematics as their paradigm," Kant's "speculative ideas" or "ideas of reason" gave birth to a new and more profound philosophy. The logic of his philosophy was synthetic or "transcendental" as opposed to the formalism of Aristotelian logic. Two essential points must be noted in the Kantian philosophy -- that philosophy cannot begin with the exact definitions as found in mathematics and that the intellectual understanding of God was impossible. He made room for faith. In other words, Kant had drawn a boundary between the scientific and the religious knowledge.

Fichte, Schelling and Hegel went beyond that boundary to the Absolute -- Absolute Ego, Absolute Identity of the Ego and the non-Ego, Absolute Idea, Absolute Spirit. Pure reason reached, as it were, its maximum level of purity and gave birth to the most pure thought the West has ever witnessed. The Western philosophy, in this case, flew "in a vacuum" and produced the worst type of materialism and rationalism. Leibmann, in 1865, started a vigorous philosophical campaign calling the retracing of philosophical footsteps "back to Kant." The rationalism and materialism of Hegel did not only compel the Western thinkers to discard the pure use of reason in the domain of philosophy but to proclaim experience as the "one means" of advance in philosophy. The rationalists became absolute sceptics and the West no longer believed in any reality that was not in some way or other experienced.



When we examine the works of Plato and Aristotle, we find such terms as "the good", "the beautiful", "the true" which have meaning in human lives. The adjectives good, beautiful, true can apply to human beings and to things in the world. Even the abstract terms goodness, beauty, truth are often used in real situations and have meaning within the real context. To what things, what situations and what events could the Absolute of Fichte, Schelling and Hegel be applied? By definition, Absolute means the non-relative or the unconditional. "...So we are told, the relative or conditional implies the absolute or unconditional. But is this so? Would it not be more correct to say that what relative implies is some correlative -- as father implies child or master implies servant; and that what conditioned implies is its conditions -- as effect implies cause and means implies the end? ...The most we can say of the Absolute regarded from this logical stand-point is that it is ambiguous. If all things, distributively regarded, are correlative, then the Absolute becomes nothing. ...If all things are collectively regarded, they as the whole are all there is. The whole may be then called the Absolute, for it is related to nothing. Hence perhaps in -- such is the tendency of our intellect to cling to relations -- that we find the idea of the Absolute so frequently associated with the idea of nothing; and that not only by the Mystics and by Schelling, but even by Hegel and the neo-Hegelians. The All, or as we say the Universe, can however, hardly be called an ideal, save perhaps as the knowledge of it is an ideal, since we can never attain to it..."

If God and the Universe are Absolutes, we wonder how two such Absolutes could exist. One must be subordinated to another which, therefore, destroys the Absolute nature either of God or of the Universe. And what happens to the appearances in the world? Are they Absolutes or parts of the Absolute? What should be realised is that this kind of philosophical orientation is a tyranny of mind imposed on man and history. It dehumanizes man by treating him as an



abstract entity. The objectivization of the Absolute Spirit makes it anti-historical and anti-human.

I remarked earlier that one of the contributions of the West to Humanity, besides the perfection of the tools of conquest and the spirit of individualism, is rational theology with a dogmatic character. Hegel created ethical idealism said to be the loftiest and "ultimate wisdom". Kant concluded that though philosophy -- reason -- "approaches the incomprehensible," it cannot penetrate it. Hegel thought that a dialectical approach will grasp that incomprehensible because the limitation discovered by Kant was not imposed by "a thing-in-itself." On the contrary, he reduced God, man, ethics, etc. to pure abstractions.

Where does the error of the modern, Western philosophical orientation lie? It stems, I suppose, from the sharp distinction, even separation, between philosophy as a rational inquiry and religion or faith as the truth of the heart. The limitation of human consciousness has not been fully acknowledged by the West. Added to this is the destruction of hierarchy. As a result, the Western philosophical trend lost its bearing with life, the world and reality as a whole, bred contradictions and errors, and opposed one aspect of life to another; culture and religion, thought and belief or faith, etc. Perhaps human beings have not found the proper relationship between God, man and the world.

Examining the history of the West, three distinct attempts were made to find the genuine relationship between God, man and the world. The Greeks, for example, looked on the Cosmos as the perfect being whereas God and man were not given their proper mode of existence. They were regarded as "parts or components of the universe, visible and invisible." The Christian thought, founded on revelation, saw God as an absolute, transcendent Being. Man's place in the world was subordinated to theology just like the world itself. But, with the Renaissance thought, the most radical change was introduced by the West. Man was liberated from cosmology and theology and stood alone on the power of his consciousness as the



supreme and loftiest reality. The solitary man was the theme of thought in the West. Philosophy pushed God away from the human world while the idea of infinity broke his cosmological shelter. Kant was like a dam constructed on the river of the Western, philosophical orientation. Kant was a rationalist who checked rationalism and, by introducing the dimension of religion in life, indicated that reason had no absolute power to know everything. But, as a man of his time, his religion was a pure, rational theology. Hegel broke through the dam to lead reason to God -- the incomprehensible reality of Kant. His mission was to fuse Logos, Theos and Rationalism together, that is, the Greek Cosmology, the Christian theology and the epistemology of materialism together. He ended up by erecting the worst form of rationalism and sacrificed man to the Absolute Spirit.

What is the relationship between God and man, faith and thought? What is the relationship between man and the universe? Human activities, behaviour, ethical and moral conduct, expectations, aspirations, fears, hopes, etc. depend on the answer to these questions. The Western man, having isolated himself from God, Nature and Universe, destroyed the intrinsic relationship between God and man, man and man, man and Nature hence the lack of proper orientation, "metaphysical neurosis," the absence of thought, principles and ideas, the decay of form and language, the loss of ethical and moral standards, the destruction of hierarchy, etc. prevalent in the modern world. As a result, the possibility of philosophy in the West is not only in doubt but almost absent. Profound thinkers have been profound believers. In what can the modern, Western people believe? From secular religion to secular man, secular taste, secular thought and secular creeds runs the wheel of mediocrity, scepticism and degeneration of mind and spirit.

Historical experience has shattered the little energy of faith that remains for the re-generation of the Western spirit. Two world wars, the fall of colonialism and empires, political and economic dislocations, spiritual starvation, the over-population



of mediocrity, over civilization of machine, in short, spiritual coldness and demoralization. In such atmosphere, no philosophy of redemption and salvation can have any root because, to have it, it must grow out of faith. Faith in what? Even the scholastics who wanted to harmonize theology with philosophy, the "believing heart with the thinking mind" did not succeed. For St. Augustine, both coincided. Will anybody ever believe in the modern, world today that the mind and the heart embrace each other? Egotism has shattered such a belief in the rapoort between "the thinking mind and the believing heart". Examine St. Anselm's proof, that is, a rational demonstration of god's existence or even Descartes. Nobody will find such a harmony between faith and reason. The so-called harmony disappeared once and for all "when Albert and Thomas separated natural and revealed theology". The modern man finally gave a finishing touch to the fragmentation of man, life everything. Philosophy and theology were classified as two distinct sources of knowledge, distinct in their methods, goals, truth and sources of information. It may be fascinating to look at them this way as separate and distinct matters. But is life so fragmented? Must we not face life as a whole? Has life anymore balance with the fragmentation of human feelings, emotions, consciousness, human mind and heart? It was not philosophy and theology that essentially divided but human beings, human minds, human cultures, human hearts, families, etc. Antagonism violence, hatred war, are psychic manifestations, and their clues are found in the beliefs and ideas we hold.

The philosophical orientation of the modern, Western people, a philosophy which through materialistic education, industrialism and commercialism the Black people unfortunately attempt to embrace, is towards the knowledge of the external things, hence a scientific philosophy, hence unrealistic and meaningless in terms of self-understanding and the understanding of human relationship. We cannot understand man and God scientifically but historically and religiously. Go to history and reality will reveal itself



as a process, as transformation, not mere process and transformation but mysterious as well. I have touched briefly on the Western world-view, the Western mode of thought, state of consciousness, philosophical orientation, and showed briefly how the Western beliefs and ideas govern the lives, activities, institutions, of the Western people. With these expositions, I stand in a proper position to examine the nature of the Black reality. I have pointed out the nature of that spirit which, until now, prevents people from seeing the nature of Black reality from within. It is the spirit of materialism and rationalism permeating all aspects of Western life, thought, activity and aspiration. With the death of this spirit in the 20th Century, an unprecedented crisis has arisen, a spiritual, moral and vital crisis; a crisis of consciousness and of human orientation.

The power of the future civilization no longer lies spiritually and culturally in the West. The Western beliefs and ideas no longer command the world because history and science have disproved them. One must now look at those cultures that have developed a religion of life, those cultures that have no creed of rationalism and are rich in human living for the spiritual sources of vital renewal. If such cultures have been contaminated by the Western spirit, must we not summon moral and intellectual courage to combat against the beliefs that deform life? Are what we call old and dead ideas really dead? Can a genius not create new beliefs and ideas from the religion of a people? Instinctive beliefs might rebel against the false ideas of the modern times and, remember too, history is not merely a process, it jumps. In the case of the Black people, we have to examine the nature of that cultural reality which did not invent tools for the conquest of man and nature but is rich in human living.



## Chapter Four

## THE WESTERN MAN THROUGH HIS RELIGION

"The West has never yet accepted Christianity", Guignebert wrote. "Therefore, the Church never yet embraced the religion of their founder whose ethic is human brotherhood as the expression of Eternal Spirit." "And further, the Western nations have never really been Christian. Their true religion -- not yet expressed in forms, but implicit in all their conduct -- is that the time-process is also the real process, that everything material matters very much indeed; and spiritualism must either recognize the claim of matter or retire from the conflict."<sup>1</sup>

"...An Englishman has no conception even of the meaning of a philosophic or religious problem. The notion that the material world could be a mere illusion is one that could never appeal to him as even intelligible (Berkeley, it must be remembered, was an Irishman, and Hume a Scotchman). His religion, when he has one, is a transfigured morality, not a mysticism. ...Indians want to talk philosophy and religion; Englishmen want to talk polo and golf."<sup>2</sup>

What is the religion, the original and unconscious belief, of the Western man? Most people equate Christianity with the Western religion because they have no historical and psychological background to their thought. They confuse an alien historical influence on the Western culture with the original belief of the Western people. There are Churches,

<sup>1</sup>G. Lowes Dickinson, *An Essay on the Civilizations of India, China, and Japan*; London MCMXIV, pp. 15, 16.

<sup>2</sup>Idem, pp. 18, 20.



Cathedrals and Basilicas in the Western nations which, in the empirical context, constitute "empirical evidence" of the existence of religion. Furthermore, the statistics of Church attendance attest to the progress of religion as the statisticians indicate. Where does religion fit in the Western culture, the Western scientific world-view and the Western life? One must not confuse religion with the Bible, buildings, Church committees, the bureaucracy of priests but the manifestation of the divine spirit in man.

Many non-Western people think that the Western people are religious hypocrites who accept the ideal principles of Christian ethics and morals as principles of Civilization but, in practice, destroy them by exclusions. Thus, they notice a terrible severment which yawns open between the body and soul, intellect and sensuality, feelings and doctrines, politics and morals, science and the Bible. Profound contradictions exist between the principles of public morals and private ones. When one truly understands the Western man through his religion, one realizes that he acts consistently with his religion: materialism. When the Western man, however, appeals to the principles of Christian ethics and morals as universal ideals but implement, in practice, the pagan ethics of materialism (Darwinism), the terrible severment between the ideals of Christianity and Darwinism becomes conspicuous. Religion does not mean a belief in God but the embodiment of the divine imperatives in life. The spirit of individualism might not allow the Western people to grasp these ideas. The question is not whether individuals are Christians or religious but the nature of religion, the original belief of the Western culture, which moulds and shapes the Western world. In other words, without Christianity and the Christless Christ of Protestantism, what is the cultural religion of the West?

To know the unconscious beliefs governing a culture, one must pay attention to the thinkers who define the beliefs of the people. This is not a matter for opinion polls and questionnaire but a



reflection on the unconscious belief of a people, a belief which is not even consciously grasped by those who own the culture. The anthropologists have offered descriptions of religions in different cultures, not as realities experienced by the people, but as mere rituals, ceremonies and behaviour. In order to know what religion means in any culture, one must know the method by which the owners of the culture arrive at their own belief about reality, that is, how they arrive at what they believe to be a valid and trustworthy knowledge. That method determines their approach to God, man, nature, life, society, etc. Religion, as an experienced reality, does not mean the description of religious behaviour by an observer. It is also possible for a person to know all the anthropological accounts of alien religions; but a person can only live by his or her own religion. In order to know the method by which any culture arrives at what it accepts as a trustworthy knowledge, one must study the nature of the basic factor of human experience: the duality of the Ego and the World.

Human experience shows a duality of the Ego and the World. This duality constitutes the bases of all contradictions. A Being that is not divided within himself and with reference to the world, experiences no self-contradiction. Consequently, such a being does not need philosophy, theory or thinking. The contradictions between body and soul, mind and matter, time and eternity, reason and faith, etc. stem from the feelings of oppositions and contradictions which human experience unfolds.

The Ego, a being in the world, also transcends the world. The self is thus dependent and independent of the world. The Ego needs the world but the world that also needs the Ego opposes the Self. This profound experience breeds self-contradictions, oppositions, conflicts, emotional strains; tensions and anxiety, grief and despair, and untold psychic upheavals and agitations. All these psychic agitations bear witness to the uncomfortable human situation. But human beings must approach life and



the world as a whole, that is, resolve these contradictions of human experience in order to avoid the fragmentation of human consciousness which ultimately will destroy the unity of the selfhood or the individual.

From the basic contradictions of human experience arise all cultural expressions as an attempt to resolve the contradictions, to achieve unity and harmony with the self and the world. Art and science as contemplative activities, strive to resolve the basic contradictions of human experience. Though the artistic solution is superior to that of science, only a moral solution based on faith can solve those contradictions. These points shall be further explained later.

How, however, did the Western culture approach the duality of experience? What solution did the Western culture propose, a solution which determines the cultural activities of the Western people? The West made the World independent of the Ego and the object of knowledge (rational knowledge). The whole effort of science in the Western culture was to understand the world objectively or independent of the Ego or the subject. Thus, the West called the world, independent of the Ego, an objective world; and the Ego, independent of the world, a subjective world. Thus, a terrible and profound severment yawned open in the Western psyche between the Subjective (Ego) and the Objective (the World); between Feeling and Reason, Faith and Science, Reality and Thought, etc.

Nature, the object of knowledge in the West, was believed to be lifeless or dead or inert hence can be reduced to mathematical formulae. True and valid knowledge in the West came to be rational knowledge; something that can be measured, quantified, measured, calculated, etc. Thus, true and valid experience in the West means an impersonal and indirect (scientific) experience. On the basis of impersonal experience, on the belief that the world is an object of rational knowledge (Kant formulated the rules of the intellectual relationship with Nature, on the basis that reality is a material



process in space and time (the authentic Western religion), the science of materialism (pure dynamic, intellectualism and rationalism) was born. The science of pure dynamics or materialism is nothing but a mathematical and logical refinement of the Western religion; an unconscious belief. Through a logical and mathematical refinement of the structure of space, time and motion including matter; the Western man invented the steam-engine, bombs, tanks and aeroplanes; all the scientific instruments of warfare and even the refrigerator.

Materialism does not mean the longing for or possession of material goods but a religion that "relaity is a material process in time, that everything material matters very much indeed, that spiritualism must conform with the schemes of matter or retire from the conflict." Religion, therefore, does not merely mean a belief in God but the possession of a certain world-view, certain modes of thought, certain modes of orientation, etc. The yawning abyss between the ethics of the Nazarene and the pagan ethics of Darwinism can now be understood when the religion of materialism is examined in terms of its ideals, world-view, view about man and society, its modes of thought, etc. Thus, the Western man did not invent machines because he studies science as the Black people, for example, do. Rather, he is spiritually and psychologically a machine. The mechanical constitution of the Western mind was an unconscious product into which science consciously investigates. This unconscious and mechanical force shaped the Western man's world-view, his modes of thought, activities and behaviour. Individual Western people might be religious, that is, Christians, but the cultural spirit of the West that produced them is the spirit of materialism. No matter how individuals struggle to escape the gravity of their cultural spirit, they cannot achieve their purpose. Whether individuals accept or deny the spirit of their culture, its existence and inevitable influence on such individuals cannot be denied. What the West attempted to do was to reduce Judaism to materialism.



This reductive act destroyed the meaning, ethics and morals of the Christian faith.

Superficial analysts and mechanistic intellectuals whose eyes are attuned to events in space do not grasp the inner force and character of a culture. As a result, such thinkers lack a historical and a psychological background to their thought because the facts in space which are analyzed, observed and quantified, have no historical and psychological implications. Empirical evidence shows, according to them, that the Black people have become "modern," "Christians," "Muslims," "Protestants," etc., but they have no mental capacity to grasp the inner contents and character of the Black culture, the world-views and modes of thought and activities suggested by alien religions, and compare the degree to which the Black people have been converted. Could it not be that the Black people fitted the alien beliefs into their own cultural world instead of being up-rooted from their own world and re-planted in the alien worlds? Does the belief in alien Deity necessarily imply that the world-view of a particular culture has also been destroyed? The Western people did not show that such a destruction of a cultural world-view was possible. "To have" is not "to be". To have the books of a philosopher or the records of Mozart is not to be a philosopher or Mozart. To have Western machines is not to be Western people. To study the Western science of machine is not to be mechanical. The spirit of a culture, being unique, cannot be duplicated. It is not a material product that can be duplicated. Consequently, a people cannot imitate with a high degree of success the instinctive beliefs unconsciously suggested by others. Most Western and Black people do not understand this unconscious truth. The Black people look upon industrialism as the basis of future well-being. They may study science, technology and organize material things and human beings towards that end; but they have no psychology of the Western people hence can never become Western people. I do not imply that the Black



people will not achieve some mechanical success as a matter of learning and technique. But, unconsciously, they are not mechanical hence they do not spiritually possess the depth-psychology of machine. "Modernity", in the Western sense, is a condition forced on the Black people from without not a necessary and inner character of their culture. Individuals may even assimilate alien cultures, but the original and unconscious beliefs of a people are not created by an individual. Beliefs and ideas which spring up and perish should not be confused with religion, the enduring factor in the mutation of time. Religion suggests beliefs, ideas, opinions, etc., but endures while beliefs, ideas, opinions perish. It constitutes the basis of all creative efforts.

In the Western culture, valid and trustworthy knowledge is rational or intellectualism. As a result, the Western culture developed rational theology, rational psychology, rational sociology on the belief that reason can grasp reality: God, man, society, nature, etc. How does this explain the religion of the Western culture?

There were stories of gods and goddesses in Europe. The Greeks had Zeus, Hera, Poseidon, Hades, Hestia, Ares, Athena, Apollo, Aphrodite, Hermes, Artemis, Hephaestus, Demeter, Dionysius whose Roman equivalence were Jupiter, Juno, Neptune, Pluto, Vesta, Mars, Minerva, Applo, Venus, Mercury, Diana, Vulcan, Ceres, Bacchus. Why do these gods and goddesses lack followers and worshippers today in the West? The death was due to the conflict between the Subjective world of feelings and emotions and the Objective world of Reason. Their death must be sought in the duality of human experience. The Western culture is marked by a profound psychic agitation between Reason and Sentiment. The triumph of the Objective Reason over the Subjective Sentiments led to spiritual starvation in the Western culture. The gods and goddesses left no enduring ethical and moral codes, that is, the science of the feelings and emotions of the ideals beyond conscious understanding to integrate the lives of the Western



people. Following the Objective or Rational impulse, the West created Objective God, ethics and morals which, in reality, had no relationship with the living human beings and meant the destruction of religious sentiments. These historical realities can further be understood by examining the function of religion in the West.

The civilizations of Egypt and Mesopotamia existed before that of Greece and exercised great influences on the Greek culture. However, a people can be understood by their own original beliefs and not by alien influences. The religions of Egypt and Mesopotamia concerned themselves with the lives and welfare of the people. In spite of the achievements of Egypt in astronomy and mathematics, the Egyptian religion did not establish the pursuit of intellectual adventure found in Greece as its goal. The religion of Egypt was based on life. In 1700 B.C., Greece witnessed the advent of the Cretians and in 2000 B.C., the Ionians; followed by the invasion of the Achaeans who became the governing class. In 110 B.C., the Phoenicians, under Dorian, invaded and conquered the whole of Greece including the Aegean. The Greek deity Dionysius, the Roman Bacchus, was the original deity of the Thracians hence a foreign influence on Greece. The emotional frenzy of the Dionysian cult was contrary to the Orphic doctrine which laid emphasis on mental ecstasy and ascetism. The worshippers of Orpheus intended to arrive at "a state of enthusiasm", that is, a union with the deity through mental ecstasy. This union, they believed, would result in the possession of mystical knowledge which could never be gained in any other way. The Orphic religion shaped the philosophy of Pythagoras and the Mysticism of Plato. Its tradition was also the basis of the Greek tragedy.

Apollo was the antithesis of the Dionysian and the Orphic religions. While the Dionysian worshippers indulged in emotional frenzy and though the Orphic religion was sympathetic to emotions, Apollo laid emphasis solely on the rational order. The tensions between the Dionysian and Orphic religions



on one hand (emotions and mysticism) and Apollo on the other (Reason) represented the tensions between the Subjective and Objective worlds of human experience. The West has never been able to harmonize both worlds. The Ionian school, under the inspiration of Apollo, rescued Greece from the Asiatic mysticism.

The Western philosophy and science sprang from Miletus, the centre of the Western civilisation. The search for intellectual or rational knowledge was the fundamental interest of the Milesian school. Among the Milesian thinkers were Thales, Anaximander, Anaximenes, etc., and the school disassociated itself from all religious affiliation and movement. The Ionian of Homer did not regard religion as an important issue. Though the cult of Olympus was a national cult, it had no religious dogmas. In philosophy, the Milesian school laid emphasis on action while Pythagoras was absorbed with mathematics and developed the theory of ideas or the universals. Though Pythagoras was influenced by the Orphic doctrines, he remained intellectually faithful to the Apollonian impulse. Thus, while the Asiatic religion followed the trend of mysticism; the Apollonian impulse, with its emphasis on rational order, shaped the Western view of Objective God.

The greatest assault on religion came from the Ionian thinkers. Xenophanes ruthlessly assaulted all traditional gods. His ambition was to demolish the Orphic religion and the Olympian pantheon. Heraclitus, desirous of grasping the fundamental or underlying principles governing things, scorned all religions, the Orphic and the Olympian cults. He searched for the universal principles -- the formulae -- governing all phenomena. The Eleatic materialism of Parmenides followed the same intellectual trend of thought as that of the Ionians. But by carrying logic to its ultimate consequence, Parmenides and the Eleatic school denied the reality of motion.

In 490 B.C., Athens defeated the forces of Darius and, ten years later, the combined forces



of the League formed by all the Greeks defeated Xerxes of Persia. Athens later subdued the members of the League to form the Athenian Empire. The Imperial ambition of Athens brought her into conflict which ultimately led to the collapse of Athens. Greece then fell to Alexander the Great of Macedonia whose empire extended to Persia. After his death, his empire was divided by his generals. But within a span of a hundred years, Rome captured the European (Antigonid) part of the Empire of Alexander and the Western part of Asia while the Parthians took the Eastern part. Under Augustus, the Egypt of the Ptolemies became a part of the Roman Empire.

The death of Alexander left the Hellenic world in chaos and Rome arose to impose order on chaos. During the chaotic period; a period of insecurity, the despair of reason, the Babylonian astrology gained foot-hold in the Hellenic world. Face to face with the reality of life and its insecurity, the Hellenic world had no religion to make reality bearable. Reason could not provide any consolation in the face of vital insecurity. As a result, the Hellenic world plunged into pessimism and despair. The spirit of the Hellenic philosophy became pessimistic. Diogenes coined the "dog-like" philosophy, cynicism, which expressed the pessimism of the Hellenic world. Cynicism became a strong tradition in 3 B.C., and attempted to console the Greeks in the midst of insecurity. The Stoics absorbed the ethics of cynicism. Pyrrho symbolized the sceptical philosophy established as a principle of life. The Epicureans, ignoring the doctrines of Socrates and Plato on good life, defined a good life as the pursuit of pleasure. Thus, an epilepsy of mind and a violent psychic convulsion shook and destroyed the fabric of the Hellenic, vital strength.

The Hellenic world had discovered death and thus longed for immortality. But immortality is not an object of rational knowledge but a matter of religious faith. Though Socrates spent his last days speaking about Immortality, it was only during the end of the Hellenic period, the period of vital



insecurity and despair of reason, that the problem of Immortality arose. Neither the creeds of Zeus nor Apollo addressed themselves to the problem of Immortality. Face to face with the tragic sentiment of life, the Greek (rational) logic was helpless. In the philosophy of Plato and in Neo-platonism, the longing for Immortality was an important issue. But this issue, as pointed out, was not an object of rational knowledge. The incapacity of reason to resolve the problem of death and insecurity made the Greeks sink deeper into scepticism and the longing for Nirvana. Thus, they saw themselves as play-things in the hands of fate and the world as filled with darkness. The notion of Monotheism was never a Western cultural belief but an alien influence from Asia. The Western culture did not suggest any religion of life, a religion of integration and subordination. The whole of the Western civilization embodies the conflicts and tensions between the Ego and the World; between the Individual and a Community, between One and Many, Reason and Emotion, Male and Female, etc. The whole of the Western thought is the substitution of one pole for another, and the argument is that if it is not rationalism then voluntarism; if not Objective then Subjective; if not Individualism then Totalitarianism; if not Male it is then Female Power. As a result, the West has no religion of collective life and no synthesis of opposite poles.

Paul of Tarsus confronted the Greeks during the period of pessimism and despair during the discovery of death and the longing for Immortality. "Come to Macdeonia and help us", Paul of Tarsus was said to have heard from a sudden vision or revelation from the dky. This was the beginning of the Christian influence on the West. At Aeropagus, the Greeks came to hear a "new doctrine" and expected their fears to be resolved. The belief that Jesus Christ died and resurrected constitutes the basis of the Christian faith. The resurrection of Christ meant a victory over death. But the resurrection of Christ and the Immortality of the soul were



different issues. Though Paul of Tarsus equated both issues together, he was aware that he was not dealing with logic but faith. Thus, he preached the resurrection of Christ to the Greeks as a victory over death and a proof of Immortality. He taught that Christ came to earth to save human beings from sin, and sin was equated with death. Through the death of Christ as God-man, the Incarnate Word, he saved man from sin -- death -- and victoriously gained Immortality for man through His resurrection. Having argued that Christ was the giver of Immortality, he concluded that he who believed in Christ (God) will gain Immortality.

For the Greeks, the preaching made no sense. How could God who ought not to have died did die, and died on the Cross? How could man, a mortal being, become immortal by believing in God? Would it not make man himself a God? The Greeks could neither understand nor reconcile those questions. They wanted logical argument and empirical evidence not miracles. Paul preached about death, resurrection and judgement which for the Greeks were "illogical", "unsystematic" and "unrigorous" statements. When their patience exhausted, they told Paul: "We shall hear you again concerning this matter," though they inwardly vowed not to hear him. Rather, he was stoned and imprisoned.

For various reasons, the transfer of the centre of Christianity from Jerusalem to Rome followed. "What has Jerusalem to do with Athens?" Tertulius, a Father of the Church, asked when the pagan philosophy of the Greeks was being baptized by the scholastics as "the hand-maid of theology." Rome was the centre of the Western world then, a city of gods and the owner of an empire. Christianity was not the original religion of the Romans. In Rome however, the Christians met with ferocious persecutions and the Christians, too, made heroic sacrifices. But with the conversion of Constantine; the Emperor made Christianity, through a State decree, the religion of the Roman Empire. Thus, Christianity spread and, hand in hand with the Roman sword, became



a system of cultural penetration. In 4 A.D., the East and West Goths, including the Vandals, were converted to Christianity. They were followed by the Burgundians and the Franks in 5 A.D. The Alamannians, the Lombards and the Anglo-Saxons followed in 6 A.D., the Bavarians in 7 A.D., and the Saxons in 9 A.D. Following the inspiration of the Christian sword, Islamism which arose from the desert, employed sword as an instrument of religious conversion. But the ethics and morals of the Nazarene could not check the pagan spirit of the West which, for over 4,000 years, built a civilization based on, protected and prolonged by Force. All the reasoned knowledge of the West serve as the organization of Force for conquest.

For over fifteen centuries, through State decrees, the Western people attempted to live under the Christian religion and world-view. This did not mean the destruction of Apollo or the creed of materialism. Within the Western psychic world, a destructive earthquake was building up and one day would take vengeance on Christianity.

Was Christ first God or a Man or vice versa? Was He only a perfect Man? Was He the Prime Mover of Aristotle, the God of dead and mechanical Nature, the Logos, or the Personal God? Was He a historical Christ or an Eternal God? And what position did His Mother, Virgin Mary, occupy in the work of redemption? These question grew in the Western mind. Europe, the cradle and breeding ground of heresy, schism, dogmatism, intolerance, etc. was torn asunder by religious wars; Arianism, Athanasian Committee, etc. Theology degenerated to polemics, doctrinaire and semantics. The Catholics emphasized the immortality of the soul, personal immortality and salvation. Monastic asceticism emphasized individual salvation. The German Revolution, euphemistically termed the Reformation, gave birth to Protestantism which emphasized self-justification by faith and individual conscience. Religious wars, heresies, schism, polemics, the bureaucracy of priests, etc. undermined the meaning of the Christian religion. During the



Inquisition, the persecuted Church became a persecutor.

Prior to the re-birth of the Western paganism, the Graeco-Roman individualism, rationalism, the creed of conquest, etc., the Christian religion fired the imagination of the West upward. For the spirit that loved perpetual movement, the ethics of the Nazarene was boring unless they justified warfare. The Crusades offered that opportunity. With mixed feelings and emotions, women, children, knights, pirates, soldiers, etc., with the blessings of the Pope, embarked on military adventures to rescue the sepulchre of Christ and the Holy Land from the Infidels; the Turks. On reaching Asis, after destructions and pillage, the Crusaders found an empty grave. But, beyond the grave, they found something mightier than Christ: the spice of India. Since the Turks controlled the Mediterranean, the West embarked on "voyages of discovery" to find a new route to India by sailing around Africa. Thus, an avenue for conquest, adventure, militarism and slavery opened for the West. The spirit of materialism triumphed over the ethics of the Nazarene.

The Gothic art expressed, in architecture, the religious influence of Christianity on the Western mind. The towering Gothic Cathedrals symbolized the religious spirit yearning to reach Heaven. But the spirit of materialism, lurked in the Renaissance movement, struck a death blow on Christianity and thus began the downfall of the Western spirit. The spirit of expansion in space was symbolized by the Baroque. The tallest buildings in Europe were no longer Gothic Cathedrals but banks, insurance companies and business offices. The themes of monumental art were no longer religious but Nature. Landscapes, empty baskets, wandering dogs, apples in baskets, burning lanterns, empty shoes, soldiers on horses, dying generals, the crowds applauding soldiers to victory, men raping women; etc. all these became the themes of painting and sculptor and expressed the physiology and glory of power, success and victory. The rationalist painter Michelangelo, painted a "Holy Family", a mere combination of light



and colour, with nothing Holy.

In England, the outburst of the pagan spirit of the materialism arose. England was the least affected by Christianity and she learnt from Rome the art of building Empire. Thus, England was the moral opposition of Christianity and, from the soul of England, the rebirth of the Western spirit was completely assured.

From the nation of businessmen and shopkeepers, the largest empire the world has known was built on the basis of "piracy, poetry and parliament." The Liberalism of the merchants, the theory of Supply and Demand, the modern terms of banking, the biologic view of civilization or Darwinism, the spirit of protestantism, commercialism and industrialism, grew from the British Isle and conquered the world. Since the English are not a nation of profound thinkers, it was left to the Germans to draw conclusions from the English premises. Stiner, Nietzsche, Treitschke, Kant, etc., carried the biologic mechanism of civilization to its ultimate consequence. The English spirit, not Marx, created Communism. The Liberalism and equality of Locke implicitly meant inequality. Equality before the law was insufficient without the means to be free. Consequently, the Lockean invitation of all people to freedom was meaningless without the means to be free. Locke made sure that the stronger ones win the battle fought in the state of Nature by equal people. To Marx, equality of property must complement the equality under Law. Whatever be the differences between Locke, Cobden and Marx, all of them were wrong because they dealt with rational people.

Liberalism, commercialism, industrialism, protestantism, rationalism, and communism are inseparable qualities of the Western spirit. From the slogan of Liberty, Equality and Fraternity, a combination of Dionysian, pagan and Christian impulses, a nation of people can never be created. The Western spirit undermined Jerusalem and Galilee. Liberalism meant that the State should not exist. Facism and Totalitarianism meant that individuals must never exist.



After the rebellion of the Princes against the Church came the rebellion of the citizens against the fragile State or nationhood. However, it was not Locke, Marx, Darwin, etc. as individuals who created Liberalism, Socialism, Evolutionism, etc. but the spirit which took vengeance on Christianity. They were merely thinking in terms of the Western religion of materialism and individualism.

In art, philosophy, politics, economic, ethics and morals, etc., the pagan spirit of Renaissance was conspicuous. Machiavelli and Caesar Borgia embodied its politics. Nietzsche formulated the ethics of paganism. The Manchester theory of World Peace through the exchange of manufactured goods eclipsed the Peace of God through the religion of renunciation. The unity Europe through "The Common Market" still masks the theory of egotism within the European activities.

After the religious wars in Europe which ended with the Treaty of Westphalia in 1648, but only provisionally or as a truce, arose political wars. Towards the end of Napoleonic wars, (1814-15) when Napoleon failed to embody the spirits of Alexander the Great and Caesar -- to combine Europe with Asia -- the European princes met in Vienna to establish an everlasting Peace. Manzini began the doctrine of universal brotherhood in 1834. Tennyson dreamt of the era when the battleships would no longer fly the flags of war. The constitutionalism of 1848-49 which marked the end of the Anglo-Saxon revolution was hailed as a symbol of peace. But England and Germany were not at peace. In 1851, London hosted an International Exhibit considered again as the birth of the era of peace in the World. In 1859, a psychic volcano disrupted in the name of science: the publication of the "Origin of Species." The theory of natural selection proclaimed an everlasting war in the state of Nature. This doctrine fascinated the Western mind because it eliminated God, the ethics and morals of Christianity and justified war. All Peace Treaties became mere pretensions. In 1885, the whole of Africa was shared in Berlin by



the European nations. The scramble for Asia which began since 490 B.C., acquired greater momentum. After the political and economic wars came the racial war of the 20th Century, and the causes of World Wars I and II lie in the Western mind. The Western religion is paganistic because it has no ethics and morals beyond the ego, no acknowledgement of the power beyond the ego and establishes free-thinking which constitutes the heresy of the Western psyche.

In Luther's protestantism, it was on the spirit of individualism -- a Graeco-Roman legacy -- that religion was based. The French Revolution of 1779 was the political translation of protestantism or the spirit of individualism. In the Christless Christianity of Luther, the individual conscience or individual faith was the basis of religion. But, was the man of faith also a good and holy man in his life and works? Luther did not consider the above question. Immanuel Kant, the spokesman of Luther and Protestantism, termed Luther's "faith" (individual faith) "the innate sense of duty". He did not consider if "the innate sense of duty" could not be motivated by selfishness. The religion of Luther and the philosophy of Kant, justification by faith and by the consciousness of duty, were bases of anarchy. Both creeds imply that only the individual believer alone knew what was a good or a bad conduct since the individual was only subject to his own faith, his own God and his own sense of duty. Robbers too have innate sense of duty. Since, according to the creed of individualism, nobody can judge another, the robbers will call their acts good conduct since such acts arose from innate sense of duty. In other words, the anarchists judge themselves in terms of intentions and success but ignore processes and consequences of the deed.

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Western people to approve or disapprove of), reality was conceived in terms of material substances in public or mathematical space and time. Mathematical or scientific space and time are not realities but purely postulated and logically defined concepts, mere variables of the mathematicians. When the material substance -- an electron, for example -- acts on mental substance, according to Locke, the latter produces the sense qualities of immediate experience. Mental substance or the person of Copernicus, Newton, Galileo, Locke, etc. are pure abstractions, postulated concepts, not realities and not existing human beings. God, mind, the law of nature, law of reason, individual, body, electron, electromagnetic field, idea, etc. in the Western culture are not personal and immediate realities, not personally experienced realities, but postulated concepts, mental constructs, which do not exist anywhere in reality.

The "mental substance" or the theoretical person has no inner and outer relations with other mental substances. Leibnitz called them "windowless monads". On these theoretical persons void of inner and outer relationships, Locke based his democracy. On the same theoretical persons, pure individualists or pure reasons, the Protestants established religion and the existence of a theoretical God, a Christless Christ and Absolute Reason. With the collapse of the World-view of Newton, of concepts by postulation, the basis of democracy collapsed. Since the mental substance -- theoretical person -- does not exist in reality; the anti-personal, anti-human and anti-spiritual moods of rational politics, rational economics and rational religion became conspicuous.

In the Newtonian physics; all material entities, nature, were said to operate according to the immutable laws of nature (laws of reason or laws that were mathematically formulated). If the world obeyed mechanical laws, then there is no room for miracles, for freedom needed for religion and for God's intervention in the world. In view of the mechanistic theory of nature, the Scholastic argument for



the existence of God on the basis of the causal order and design in nature was completely nullified.

Even the Scholastics who tried to adapt the Christian religion to the Aristotelean world-view found that the collapse of the Aristotelean world-view meant the collapse of Christianity. Aquinas, for example, equated the Christian God the Father with the Prime Mover or the Unmoved Mover of Aristotle; the Soul of man with the final or formal cause of the existing human body. The Scholastic then embarked on a logical proof of God's existence. (Theodicy) which, in reality, was a mere intellectual exercise. God is not the object of rational knowledge.

Christianity seemed, however, to have fitted into the Aristotelean world-view. Thus, the West seemed to have become Christian. In the scientific world-view of the Renaissance, Western man; God was completely absent. The Western man -- a theoretical substance -- merely gazed at infinite void, infinitely void space, but became dizzy since he could not relate to Nothingness. In the universe where events were subject to the laws of pure dynamics, "spiritualism must accept the conditions of matter or disappear from the conflict". "Christian science" must either be a pure dynamic of religion (which is meaningless) or the mechanical God, a pure mathematician (which is a destructive religion).

Since God was not in the mechanical world, He must come into it. But how? He must be revealed to the theoretical man -- the mental substance, the Tabula Rasa -- by an expert, a specialist, a prophet, a preacher. Just as the mental substance revealed the theoretical entity, -- electron, -- and thus produced the world of the senses, the historical Christ came to reveal the hidden God -- the theoretical God -- to the mechanical man. Again, the Catholic theology and the rationalism (the materialism of the Western science) of the Western theory of knowledge seemed to have blended together. But when one considers the Jesuitical materialism of the Hegelean school, the nature of concepts by postulation, etc.,



one realizes that the scientific spirit of materialism destroys Christian theology. It reduces theology to polemics, to logical doctrines and rationalizations. Thus, Theos and Logos never established a canonical unity.

From the Western theory of knowledge -- the method by which the Western mind arrived at what it considered as a true and valid knowledge -- religion was not a personal experience hence God was not a personal God. Religion was viewed as an indirect experience, as something revealed to man by a messenger of God the Father, that is, by a prophet, a priest, an expert and specialist on the hidden God. Without such an expert, a messenger; (and false prophets abound today but make a lot of profit), the individual, in the Western view, cannot be saved. Due to this rational view of religion, the Western people passionately believe that the Africans, for example, have no idea of God, immortality of the soul, etc. Examine the Philosophy of History by Hegel and his views about the African people.

Rationalism and rational theology impoverished life and religion because they did not consider reality as accessible to personal experience. If the mental substance -- an abstract, solitary and lifeless individual -- was the basis of religion, God and religion become meaningless and lifeless. Scientific theory of knowledge destroys the possibility of the existence of a personal God. It was even suggested by some Western thinkers that God was the creator of mental substance, an inexistent entity. This view even made religion and God more absurd. The Western scientific theory of person, of knowledge, of self (William James), destroys the Christian view of Immortality.

Kant came to the rescue of the Western man from the determinism of the Western scientific world void of freedom -- the basis of religion. He ended by establishing ethics and morals independent of reason (pure reason). The dissociation of the Western sensibilities further deepened. Life was fragmented into independent pieces, and God was not allowed to enter into the affairs of reason: science,



politics, education, economics, etc. Independent ethics and morals, up till today, could not unify the Western man and his activities. Fichte arose and wanted to bridge the gap between Kant's "Pure Reason" and "Practical Reason". He, however, equated both as identical hence man became a mere expression of the Absolute Reason, an anti-personal and anti-historical entity; static and immutable. Hegel continued with the rationalistic trend of theology. Descartes, Spinoza, Leibnitz, embarked on the construction of mathematical metaphysics, geometrical ethics and morals.

Spinoza, an atheist, an exiled Jew in Holland, embarked on geometrical ethics and morals saying that he would treat ethics and morals as if they were lines and points. He spoke about happiness, even the love of God, but all these were mere concepts, mere intellectual love, which he neither lived nor felt. He did not believe in the immortality of the soul. In the end, Spinoza concluded that "evil is nothing positive". It could not be something positive because he was dealing with an abstract man, with points and lines, not with men with feelings, blood, bones and desires.

Examine the works of the Western thinkers on religion -- the works of Plato, Aristotle, Aquinas, Spinoza, Descartes, Hume, Hegel, Kant and all the Western treatises on religion. The language of such religious treatises are logical, technical, dry, doctrinal, systematic, hence lifeless. Such language confirms the Western belief that true knowledge must be systematic, logical, objective hence impersonal. Divine object, a determinate entity called soul, etc. are postulated concepts, mental constructs, not realities.

Human beings cannot live deeply and truthfully without sacrifice. The neurotic character of the modern Renaissance man stems from the futile effort to evade sacrifice. This attitude of a secular life further destroys the basis of Christianity in the modern Western world. The ontology of the modern



Western man is fact. "...The established fact is the final reason, the criterion of truth. All that is a fact is justified because it is a fact'" Jacques Ellul wrote in The Presence of the Kingdom. The Western man believes that the essence of man, the world, reality, is factual. Anything he considers as a fact is automatically an unchallengeable truth. Anything which can be quantified, measured (statistics, figures, etc.) is considered as a God, and all people are supposed to bow and worship it. Anything scientific attracts the devotion of the modern people and demand unconditional allegiance. Thus, the most questionable gods of the modern, Western people are FACTUAL TIME AND FACTUAL CONSCIOUSNESS.

In the West, factual time and consciousness have sterilized the soul, paralyzed it, banished myths and established the most dangerous myth: that fact is knowledge. When the Western man senses a phenomenon, he embarks on research to establish it as a matter-of-fact. When he fails, he terms it an illusion. The trees, snake, river, lightning, thunder, etc. have no more mythical character for him. Having established a shaky platform of life on pure reason, the modern Western man hears nothing and knows nothing. Having destroyed all symbols which mediate life, he clings to objective views -- to factual consciousness. As a result, art -- the art of living -- religion, ethics, morals, etc. are divorced from the mechanical life of the scientific, Western world. Thus, factual consciousness dulls life, imagination, annihilates inspiration and restricts the spirit to material events in space and time. The requirements of industrialism laid emphasis on empirical facts, on statistics, on clear-cut precise and particular facts, on the reign of the eyes over imagination, on mechanical intelligence. The effects of these on culture, selfhood, spirit, life, etc. have not seriously been assessed.

Factual time lays emphasis on the future well-being, infinite future, mathematically divided. Factual time with its infinite future has nothing



to do with the Christian Messianic Hope and the Heavenly Bliss. Rather, the Western psyche wanted to reduce the Heavenly Bliss to the pleasure of manufactured goods, to leisure and comfort. Thus, industrialism became god of the future well-being. The desire to rush into the future, to occupy the next point, led to the belief that the past is old, dead, frozen and does not figure in the present and future. Even in education, those who aid the rapid accumulation and diffusion of facts are experts, specialists and intelligent. Those who interfere with that process, who are not factual, who think and reflect on the accumulated facts, who hesitate to be "scientific" are intellectual "outcasts" who make "sweeping" and "general" statements instead of being "particular", "focusing a attention on specifics" and of being "concrete". The poverty, shallowness and untruthfulness of this form of education (training and instructing) can be seen within the theory of factual knowledge and, without, in reference to facts. In the reality of life, God, man, world; there is nothing clear-cut, specific, concrete and particular. All facts are facts in the world hence related to things beyond facts. But the rationalists and mechanistic intellectuals, completely unphilosophical, unhistorical and anti-cultural, mistake their rational constructs with reality and demand that reality must fit into their mental constructs. Factual time eliminates mythology, starves the soul and considers the past as dead. Where, therefore, does Christianity fit into this mode of life and thought?

The Western man sees Christian beliefs -- the birth, death and resurrection of Christ -- as past events, as myths, which do not fit into factual time. He may desire to preserve the Name of Christ as a matter of tradition, but he does not feel and experience Him or even allow His laws to interfere with his material activities. Factual consciousness allows facts and only facts to be the matters of consciousness. Thus, computers embody the highest



level or degree of factual consciousness. When the Western modern man confronts something that is non-factual, he becomes nervous and feels uncomfortable because the matter in question reveals his ignorance to him, an ignorance he does not want to admit. Could a Western man be materially poor and still be a man or a person? Can he be ignorant and still be a Western man? If he does, then he could be a religious person adhering to a Power beyond him. But he does not want to indulge in "superstitions" by acknowledging a power beyond his own power. In science, for example, the Western man displays an emotional enthusiasm and joy when he "discovers" the blocks of nature. This is the nature of transfigured morality of the religion of materialism. New discoveries arouse a religious sense of wonder and miracle, but it does not last long. When the Western man encounters with defeat because nature does not conform to his rational constructs, he believes that he can remedy the situation through more research. If the Western man were to see God, he would measure Him, claim equality with Him and eventually claim superiority over Him.

Factual time and consciousness stem from the Western religion. But they cannot provide meaning and values to life. The crowds even indicate that everything is relative. If all things are relative, there would be nothing with which to order and measure facts. The meaninglessness of factual knowledge can further be attested by the accumulated rubbish of the researchers on African culture. The ultimate consequence of factual consciousness is an entropical breakdown, chaos, meaninglessness, the absence of the basis for vital creation, etc. The unphilosophical experts and specialists of facts ignore their own fact: "The theorem of logical systems regarding closure." This states that any logical system requires an assumption outside that system. Science is more than facts. In spite of the fact that factualism, scientific attitude, the God of materialism and rationalism have died;



the Western people still believe in them.

Factual time and consciousness negate the Christian religion, isolate it from life and thus destroy it. The Christian religion and mind can never do without mythological elements. Factual time, considers Christianity as a historical event and a matter of belief. At best, it may be an object of academic debate or study, but not a way of living in the present. Thus, Christian beliefs are pushed into the transcendental world beyond the factual world. Factual consciousness does not even see how the mythological beliefs of Christianity could occur in the factual world. Since the past is considered as old and dead, religion is seen as a matter of the future; the religion of material progress which proves unsatisfactory to human life. The West has also made a tremendous sacrifice: the sacrifice of man, life, spirit, the truth of the heart to factualism. But the kingdom of fact has already crumbled and a spiritual vacuum is left, a vacuum which is being filled with creeds which merely maximize the emptiness of life and spirit. Industrial facts can be reproduced, but not the religions of alien people. Blessed are the poor in spirit, not the spiritless.

"Are you happy?", Cain asked Lucifer; the prince of mechanistic intellectuals. "I am might," he replied. The African people have one and only one thing to learn from the West: the technique of machine. As to philosophy, religion, art, ethics, morals, the principles of association, etc., the West has nothing to offer them. Study the religion and the constitution of the mind of a people, and their character shall be known. There can never be unity within nations and among nations without a unitary mode of thought, a religion of collective survival and inspiration to constitute the principles or philosophy of education. In this universe of vital solidarity, the fate of all people is strongly bound together and nobody can claim to be alive if all around him are dead. The community of



people exists, not on the basis of common facts but common faith. A community is not created by co-ordinating individuals. Rather, it arises from the ability of individuals to attain a depth in the common spirit and faith which proclaim the solidarity of life and God, the Head of the community of believers.

"The Western people have never become Christians". As a result, when some Western people preach about the "Latest News from the Kingdom of God", the "old" news automatically comes to the minds of those who have psychological and historical background to their thought. Old news it may be, but it still shapes the conduct of the Western people. The news began from Greece. The Greeks did not possess what the "modern" Western people understand by religion (Christianity). The absence of sacred books and dogmas to be read, accepted and inculcated in the youth was obvious. The temple ceremonies and hymns, prayers and sacrifices were not concerned with moral teachings but with the moral improvements of individuals. Where temples were dedicated to gods and sacrifices offered to those gods, the State supervised such ceremonies. There was no obligation on individuals to attend or even to believe in such functions. Those who openly denied the existence of gods were penalized, not because they disobeyed the gods but because they insulted the State which preserved them to justify its own authority or tyranny. Individuals might seek favours from the gods but bore the expenses and risks involved. Concerning the question of the Immortality of the soul and life beyond death, the Greeks had no clear belief and idea. Even the conceptions of gods were not only vague to them but varied.

Through religious conversion, that is, Christianity, new doctrines were introduced to the West. From Christianity, Europe heard the news that life in the material world could not be an end in itself but transcended beyond it. In Greece and Rome, the end of life was in this material world. All their virtues, for example, were essentially what the people believed to be useful. Aristotle discussed



about such virtues which were Courage, Wisdom, Gentleness, Liberality, Justice, Temperance, Magnificance, Magnanimity, etc. Plato, in spite of his mysticism, regarded Justice as the highest virtue. Plato recommended Justice unconditionally because it possessed values in itself. Other virtues were meant to make life happy: "vita beata". In pursuit of "happy life", the Greeks and Romans established the institution of slavery to perform manual works while the citizens enjoyed life.

The Christian spirit brought different news. It fired the imagination of the West upward from the "happy life", an uncertain happiness of everyday living. Christianity did not emphasize mere Justice but preached the "Love of Mankind, Compassion, Good Works, forgiveness, Love of your Enemies, Patience, Humility, Resignation, Faith and Hope". Nothing could be more devastating to the Western psyche than these new standards of morality. These meant that the West must free the slaves, love them, etc. The new doctrine was against conquest, valour, strength, etc. and Nietzsche could not forgive "these morals of the slaves" which Christianity had brought to weaken the West. Christianity went as far as to teach that this world was evil hence deliverance was essential. It meant that the world must be despised, that the individual must give up his or her will that self-denial was a moral virtue, etc. Since these were painful practices, Christianity preached reward in the world to come. Thus, Christianity was symbolically the instrument of psychic torture in this world. The cross was a cross of torture and salvation through God. Christianity turned the European world upside down.

If the population of Europe consisted of or included the Asiatic people, the Europeans had lost the meaning of religion as found in Asia. In their wanderings, plunderings and conquests, they subscribed to the religions of valour. Odin, for example, became their god. The worship of beauty which the Greek poets, artists, etc. extolled was



not an enduring religious movement. In short, the Greeks and Romans had no profound sense of the meaning and significance of life.

Christianity attempted to tame and control the wild hordes that roamed about in Europe conquering and plundering. Constantine the Great introduced the Christian Sunday to England as a substitute for the Sabbath of the Jews. Since the Jewish Sabbath is a holy day in which all forms of work or business, pleasure, etc. are sinful; to work on Sundays became a sinful act. The slave traders and owners in the "modern" West were all orthodox and pious Anglicans who believed sincerely that it was a grave sin to work on Sundays. Because they attended services on Sundays and performed certain rituals, they expected eternal happiness. The meaning of religion and moral conduct became demoralizing.

Under the Christian flag, Europe became a union of Christian States not then of Common Market. The bond of the union was Christianity. Thus, the European Princes ruled by "the Grace of God" while the Pope was the "Vice-regent" of God. The German Revolution, euphemistically baptized Reformation, shattered Europe. The Princes became the Heads of National Religions and, at one time in England, an eighteen year old girl was the Head of the Anglican Church. Christianity degenerated to Inquisitions, religious wars, crusades, the persecution of heretics and peasants, the massacres of St. Bartholomew, etc. Science arose and attacked religion, not with gun power but with ideas. In the sixteenth and seventeenth centuries, the god of science presided over the constitution of the Western universe. Though the Church and faith still enjoyed some trust, Kant dealt a moral blow on religion and severed it from philosophy. The "hand-maid of theology" (philosophy) became the supreme ruler of life not theology. Faith in Christianity evaporated. Christianity and Islamism, the most intolerant forms of religion as history shows, might not be able to make sufficient atonements for spreading wars, extermination of peoples in the Americas, slavery in



Africa and all other forms of cruelty which have divided humanity into opposing camps. Slavery and violence, ignorance and hatred, got upper hand over the ethics of the Nazarene. Fanaticism and butchery reigned as the expressions of "God's will". In forty years according to Las Casas, twelve million people perished in the hand of Christianity. The monotheistic fury of Islamism then ravaged cities and far lands, and even led to fratricides. The fanatical destruction of life and the profound intolerance exhibited by human beings in the name of religion stem from the adherents of monotheistic beliefs hence "the Jewish faith and its two branches, Christianity and Islamism".

Today, after the moral and vital crises in the West; the journalists speak about the revival of Christianity merely as a result of Church attendance, building of churches and chapels, saying of masses, donations to priests and churches, pilgrimages and confessions; subjection to the authority of priests and pastors, etc. These do not mean religion and the embodiment in life of the Christian morals.







## Chapter Five

### THE AFRICAN PHYSICAL ENVIRONMENT

Culture is not a product of nature though it is expressed within a natural environment. From the cultural theory of perception and as a matter of reality, it will be seen that culture is not a product of natural evolution. Before the examination of these points, a glance at the African physical environment is essential to the understanding of the Black cultural world.

"The darkest thing about Africa," according to George H. T. Kimble, "has been our ignorance of it." One cannot attribute it to mere ignorance but contempt. The European could not understand the African in his cultural environment due to the differences of the cultural premises between the African and the European. Convinced that he possessed the culture worthy of that name, the European did not want to know the African culture in order to acknowledge and respect its values but to destroy it. As a result, the darkness attributed to Africa was the darkness of the European mind. One must not ignore the nature of the European beliefs, society, ambitions by 1500 when the African and the European contact was a reality.

Africa, the second largest continent after Asia, has an area of about 12 million square miles including all its islands. It lies between  $34^{\circ}\text{N}$  and  $35^{\circ}\text{S}$  respectively and three-quarters of the continent lies within the tropics. Africa possesses certain unique characteristics, not only in terms of her people and culture, but in terms of her physiographic nature. The uniqueness does not rest on her size and population because Africa is not the largest nor the



most densely populated continent. Its mountain ranges cannot be compared to the Alps, the Andes and the Himalayas. Its dense equatorial or rain forests cannot even be compared to those of South America. In terms of climate, no extreme climatic range exists. Where, then does its uniqueness lie?

It rests on its physiographic form which is not found anywhere else on earth. Africa is a very compact continent. It does not possess lengthy island arc off its shores. The coast lines are almost in form of a straight line. The absence of large bays and estuaries gave rise to this phenomenon hence the coast lines are not in a form of zigzag. The continent tilts from the East to the West while the ocean floors have rapid descents. The land rises and falls abruptly. Africa is wholly a plateau extending from the Futa Jallon highland in the West to the Ethiopian (Abyssinian) highland in the East; from Ahaggar and Tibesti Mountains in the North to Drakensberg mountain in the South. Though the equator almost divides the continent into two equal halves, the North has almost twice the area of the South. Since the African continent does not lie in the temperate latitudes, it has no cold, winter regions. With the prime Meridian, Longitude  $0^{\circ}$ , passing through the Atlas region, the largest part of the continent falls within the East longitude. The absence of any oceanic penetration into the interior and of natural good harbours made it difficult for the Europeans to penetrate into the interior of Africa.

The major mountains of the continent include the Cameroon Mountain in West Africa with a height of 13,350 ft., Mount Elgon, 14,140 ft., Mount Kilimanjaro 19,590 ft., Mount Kenya 17,040 ft., and the Drakensberg. Its rivers include the Nile, 4,160 miles long; the Congo 3,000 miles; the Niger, 2,600 miles; the Benue, the Orange, Limpopo and Zambezi. Such great rivers as the Nile and the Niger, the Congo and the Benue, etc. are navigable up to some extent. The presence of cataracts, sudd, sand-bars, water hyacinth impose limitations to navigations on the rivers.



Conflicting theories as to the origin or the cause of the Rift Valley system and the absence of natural harbours (with only a few exception in Dakar, Freetown and Calabar) have been advanced. The Continental Drift theory holds that what is known as Africa today was the centre of one land mass formed by all the continents. Gradually this land mass broke apart to form the existing continents which drifted on plates floating on the earth's mantle. The breakage was attributed to certain violent and natural phenomena such as earthquake, folding, faulting and volcano. Since Africa was the centre of the huge mass of land, it was considered as the last to have formed coastline, a coastline that was exposed to erosion. The break-off of the continents was considered as relatively clean and this left cliffs rather than approachable coastline and natural harbours. As a result, sand-bars obstruct much of the coastline and make constant dredging of harbours necessary to facilitate navigation. As the crust beneath the continent weakened and collapsed, the continents broke apart and resulted in the tilting of the African from the East to the West. Thus, the Great Rift Valley system was said to have formed and constituted the only weak area of what otherwise was one huge and stable slab of rock. The Great Rift Valley, including other small ones, resulted from faulting lowering one section of land and uplifting another to form mountains or plateaus. The highlands range from 1,000 ft. to 6,000 ft., and including Adamawa, the Ethiopian and much of South Africa which exceed 6,000 ft.

Contrary to the theory of the Continental Drift was another held by J. W. Gregory which explained the Rift Valley System as due to the forces of tension in the earth's crust. The forces of such tension gave rise to faulting or the sinking of long blocks along the fault lines and the rising of walls on either side. The theories of compression and tension have not satisfactorily accounted for the physiographic form of the African continent. The great lakes of East Africa belong to the Great Rift Valley System.



These include Lakes Nyasa, Tanganyika, Kiwu, Albert, Edward, Victoria, etc. The unique land formation drastically affects the climatic conditions of the continent. Chains of plateaux and depressions stretch across the continent and the abruptness of structural change is conducive to heavy erosion and subsequent poor sand. The plateaux continue beneath the ocean currents which, in turn, affect the climatic conditions of the continent.

The Canarie currents flow southward from the Northwest coast of Africa and turn south-east to meet the Guinea currents along the West coast. The meeting of the cold Canarie currents and the warm Guinea currents produce a great deal of humidity and fog in that region. Thus, the coastal areas of West Africa are humid and often blanketed in fog. The Benguela currents flow Eastward along the southern tip of the continent and meet the Mozambique currents flowing southward along the East coast of Africa. Again, both currents produce turbulent water and fog but less humidity due to their cold nature. Instead, the temperature of the surrounding land is cool.

The location of the African continent in relation to the sun constitutes the major influence determining the climate of the continent. Three-quarters of the continent falls under the sun's zenith hence a large part of the continent is exposed to intense radiation. No part of the continent is too far from the equator. This has given most European people, ignorant of the African environment, the impression that Africa is situated on the sun itself in terms of heat. "No part of Africa registers temperature as high as those in the Eastern United States, except in the Sahara itself, but only the South African mountains get as cool as a winter day in Washington, D.C. Except for the rain forest, Africa's climatic range compares roughly to that of the area from Louisiana through Texas to New Mexico."<sup>1</sup>

<sup>1</sup>Donald L. Wiedner, *A History of Africa*, Random House, New York, 1962, pp. 8-9.



Two prevailing wind systems have influence over the continent and affect the climate differently depending upon which system is predominant. The North-East Trade Winds, the Harmattan, blow from Saudi Arabia across the continent to the Atlantic ocean. They prevail from September to February when the sun is strongest in the Southern Hemisphere. The South-West Winds blow from the Atlantic ocean inland towards the Sahara desert from March to September. The former wind system results in the dry season while the latter gives rise to the rainy season. The South-West Winds stir up the Canaries, the Guinea and the Benguela currents, warming and capturing their moisture and bringing it across the land. As the South-West Winds approach the Sahara, they lose their intensity and thus less rainfall. The South-West Winds contribute to the high humidity along the West coast of Africa. Another wind system from the South-East stirs up the Mozambique currents and carries moisture to the coast. The mountains in the East coast block the South-East winds causing them to drop their moisture and thus to leave the South-West coast dry. The result is the Kalahari desert.

The wind systems determine the rainfall just as the migration of the Sun determines the wind systems. The irregularity of the rainfall presents one of the main natural problems of the continent. The tropical rains, when they fall, are torrential in nature and cause the erosion of the soil. The dry season, on the other hand, often produces baked ground which makes the cultivation of ground for agricultural purposes impossible. A heavy rainfall may cause flooding in one area only for draught to emerge in the same area for many years. Even if rainfall is sufficient or moderate in some areas, the radiation of the sun works quickly to evaporate water on the ground. In spite of the water-potentiality of the continent, the greatest problem of Africa is water. Draught and the fact that the greater part of the African population lives far from the



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sources of water-supply, a problem which is related to the use of land and the scarcity of fertile lands, make the problem of water very acute.

Africa has six characteristic vegetation zones. The Mediterranean type of vegetation exists in the extreme Northern and Southern tips of the continent. It is conducive to the growing of grapes, citrus fruit wheat and other grains. Most of the continent is a grassland. The savana grassland is either relatively dry with low shrubs, bushes and weeds or relatively moist with sparse woodland. Most of the savana is arid with a long dry season. Draught has the greatest influence on this region. The moister areas of the savana belong to the sub-tropical region.

The Sahara desert almost covers the entire Northern part of the continent. The Sahara, the largest desert on earth, is still extending southwards and claims more lands yearly. The desert is mostly rock and sand. The temperature of this region fluctuates between 130°F in the day-time and below freezing at night. The Sahara and the Kalahari deserts claim vast areas of the African continent which are uninhabitable to all but a few nomadic ethnic groups and their camels, coupled with the "Bushmen" in the case of the Kalahari.

The equatorial rain forest with its densely wooded, swampy and humidity prompted the Europeans to call Africa an unpenetrable land. It did not offer the European exploiters an easy access into the interior. Though the Europeans see most regions of the continent hostile to themselves, they did not fail to establish themselves in such areas provided such areas contained minerals and valuable natural products. The equatorial rain forest is the region of the heaviest rainfall in Africa. It contains valuable woods (the ebony, mahogany, etc.); plantain, mango, coconut, etc. The areas conducive to supporting large populations include the Mediterranean regions and to some extent the equatorial though it is often too swampy and mosquito ridden. The clearing of the forest for agricultural purpose often exposes the land to soil erosion. Though the



land of this erosion is not quite ideal for the growth of subsistent crops; rubber, oil palms, and cocoa are found. The nature of soil, climate and elevation in East Africa result in rich farming. Though much of the savana is excellent for the grazing of sheep, cattle, etc., in the absence of rainfall hence vegetation on which the live-stocks feed, large numbers of the live-stocks perish.

Africa has extensive poor soil. The deserts account for over one-fourth of the African land unsuitable for the cultivation of crops. The soil of the equatorial forest is humus, too fragile and acidic once the natural equilibrium established by its natural vegetation is interrupted. After the problem of water, soil erosion is a major problem in the savana. The heavy rainfall, winds, cliff-slides, etc. are agents of soil erosion which erode the fertile and top soil. Human beings and the grazing live-stocks contribute to the hardening of the soil. The red soil of the tropics and the semi-desert regions is more of rock in nature than soil. It possesses a lot of minerals for agricultural purpose. Though the loamy soil of the savana can be cultivated, it is often the victim of erosion and aridity. The eastern highlands of East Africa and the areas along the river basins, especially the river deltas, possess fertile soils. The alluvial soil of the river deltas constitutes some of the richest in the world. However, there is not enough of it to grow sufficient food-crops to feed all of Africa's population.

For the purpose of communication, most African rivers are almost useless. Most of the rivers, however, naturally irrigate the land around them. Due to intermittant rainfall, the rivers flood or fall below the shore line. Egypt, for example, is considered as the gift of the Nile. In other words, without the flooding of the river Nile and subsequent irrigation of the land, there would be no Egypt. The Nile Valley supports most of the Egyptian population.



The rivers could also provide hydro-electric power. It is estimated that only one-fourth of the potential water-energy is being used today. Numerous dams, however, have been built to provide hydro-electric power and serve for the irrigation of the land. Some of those dams include the Aswan on the Nile, the Kariba in Rhodesia, the Owen falls Dam in Uganda; the Volta River Dam in Ghana, the Kaniji in Nijeria, etc.

Africa has two kinds of lakes,, those which are drained and not drained by rivers. Lakes Ngami, Chad, etc. are not drained by rivers. They are shallow and flat lakes filled only by rain. The radiation of the sun often causes them to evaporate completely. Lakes Nyasa, Bangwelu, Debo, etc. are drained by rivers and vary in sizes according to the season but do not dry. The depression of the Rift Valley hold the largest lakes in the continent. Lakes Tanganyika, Rudolph, Stephanie, etc. have no access to the sea hence frequently shallow due to evaporation. Lake Victoria is an exception. The spring which is the source of the Nile lies underneath the lake. Consequently, it is neither shallow nor in danger of evaporating, and the Nile will continue to flow until the very source ceases to flow. The lakes provide some potential for irigation and hydro-electric power. Their greatest resources for the African people may be fish. Fishing, for example, is a prime industry in Kenya, Tanzania, Uganda, Rhodesia, Mozambique and Rwanda Burrundi. However, poor soil (hence poor harvest), erratic rainfall, intense radiation which cause evaporation, soil erosion, etc., are largely the causes of the scarcity of food in Africa. In many cases, the use of tractors for agricultural purpose has negative results because they solidify the soil and expose some areas to the influence of erosion.

About one-third of the total cultivated area of Africa is devoted to the production of cash crops for export. Most of the crops constitute the bases of economy for most African countries.



Without cocoa and large demand for it in the world market, Ghana would not enjoy a relatively high standard of living in Africa. The use of fertile lands for the cultivation of cash crops, for the growing of subsistent crops, for housing, etc. presents enormous problems. Drought and torrential rainfall could destroy cash crops and thus the whole basis of the economy of most African countries. The world market is too unpredictable to insure a constant and sufficient demand of some cash crops, like coffee, cotton, grains, tea, sisal, etc. from East Africa. Citrus fruits, wine grapes, grains, cotton, etc. are produced along the Northern Coast of Africa; ground-nuts, oil palm, Kola, plantain, cocoa, cotton, etc. from West Africa; corn, grains, fruit, cotton, peanuts, in Southern Africa.

Most African people are farmers and cattle rearers. But the climatic changes, varying from draught to harsh rains, poses immense difficulties to the raising of live stocks, the cultivation of food crops, etc. Most farmers practice shifting cultivation to regenerate the fertility of the soil. This method has its merit inasmuch as there is plenty of land and the collective ownership of land still practiced. The nature of African soil makes the shifting method appropriate since it does not expose the soil to the influence of erosion. The shifting method has been considered by some observers as "the greatest obstacle not only to the immediate increase of agricultural production but also the conservation of the production potential of the future".

The need for margarine compelled the British government to invest about forty nine million pounds sterling in East Africa for the cultivation of ground-nuts after World War II. Railway lines were built and harbors expanded to handle the shipment of the ground-nuts to Britain. But nature took its own course. The ground-nuts did not grow because the soil was unsuitable for their growth. The desire for increased production of cash crops for exports was a major colonial policy. This desire might have compelled



them to condemn the shifting method of farming. Though the African nations may desire sufficient production of subsistent crops to feed their populations, the ecology of the African soil may require nothing more than the shifting method. The value of this method, in spite of the absence of production of food and cash crops on a very large scale, is further strengthened since mechanized farming has not been able to resolve the problems of soil erosion. Often times, the tractors have proved completely unprofitable because the nature of some soil, especially the baked ones, make ploughing impossible.

A new missionary zeal has arisen to protect the "African wild life" and the "jungle" under the gospel of ecology. Those psychological devices invented by the Europeans to keep competitors (their own kinds) away are now established as ideal conditions for progress. In spite of the new missionary zeal, no voice has been raised for the preservation of the African culture; the beliefs and convictions which prevent the African people from living meaningless lives. To the foreign eyes, Africa is a huge mineral mine. Secondly, it is a zoo where wild lives roam about in the jungle. Only after these considerations, do most Europeans speak about the African people (those naked people with spears, bows and arrows, painted faces) who they do not know nor have the desire to know except as "happy savages and children of nature". These views enhance the European idea of their superiority and establish a boundary between what should and should not be known about the African people. All the published rationalism, monographs, empirical researches of the experts and specialists said to be the most profound knowledge and reality of the Black culture have been commentaries on magic, family structure, animism, voodoo, witchcraft, the functions of art, exotic music; etc. These are followed by the analysis of the use of lands; political and social development, language structure, folklore and folk-tale, etc. When the question of ideas and principles



are raised with regards to the Black cultural view about God, man, society, nature, etc., most European and Black elites ally to negate such ideas and principles with their destructive scepticism. Most Black elites want the political and economic development of their nations but naively ignore the psychic constitution or mental constitution of their peoples which constitute the decisive basis of development. If they recognize it, they prescribe education -- the psychology, world-view, aims, desires, of the West. As the route to African development. When they fail, they do not blame the chaos on themselves but on the "illiterates". It has not yet been assessed what the European education has done to the Black elite on all levels of human activities in reference to the Black cultural world.

Africa possesses the world's greatest known reserves of uranium ore. Katanga and Zambia are rich copper belts. Columbite, manganese, zinc, diamond, etc. are found in Zaire. Ghana, Sierra Leone, Angola, Liberia, Central African Republic, Rhodesia, etc. also produce diamonds. Iron ore is one of the basic minerals for the development of heavy industries. Though Africa accounts for about 4% of the world's iron ore, many new fields have been discovered, and, most likely, may be the greatest producer of iron ore. South Africa and Rhodesia possess rich fields of iron ore needed for a large-scale, steel production. Liberia, Mauritania, Lesotho, etc. have iron ore fields. In Liberia, for example, iron ore has over-shadowed rubber as the chief export item. It is estimated that Liberia has over twenty million tons of high quality reserves of ore. In 1965, for example, iron ore accounted for three-quarters of Liberia's total export which was 56 million pounds sterling. By 1966, the annual production of iron ore reached 20 million tons as opposed to 14.5 million tons in 1965. Liberia is the largest exporter of iron ore in the world, and quite naturally too, since she has no steel industries of her own and no source of energy supply to embark on such constructions.



cultural unity by studying or analyzing particular areas. Science (the Western science hence the Western logic) cannot arrive at a certainty of the knowledge of the whole even though it aims at it. It can only arrive at probabilities.

But those who favour the unity of African culture have taken into account the diversity of cultural expressions which indicate the spiritual wealth of the African culture. A rich culture is that which has immense possibilities of expressions. By reflecting on African cultural expressions in spite of such diversity, its religious unity unfolds itself. It is a unity in principle which, however, manifests itself in diverse forms. Every cultural unit in Black Africa interprets that general belief or principle. The unity of cultural expressions among the Black people is not a theoretically postulated concept to be accepted or rejected if it functions or does not function. Rather, it is suggested and implied by the beliefs, ideas and convictions by which the Black people live. Some uneducated African elites, submerged into the Western beliefs and ideas which they scarcely understand, would ask if the African or the Black people here mentioned refer to the "present" African or Black people. Because such elites do now know the world-view, norms concepts and principles governing their culture, since they lack the spiritual and mental capacity to proclaim and embody the values of their culture; they feel insecure and ashamed because the European people call their culture and societies "primitive", "traditional" and "backward". The material progress of the European people, the absence of which now spells the "backwardness" of the African people, further convinces the half-formed African elites that they are "backward". As a result, they seek self-recognition and self-importance by calling themselves "modern" hence by defining themselves with the standards of the European ideas and desires. The ignorance of such elites is further manifested by their claim that the Europeans have a belief in One God just as the Africans do;



Though gold is the basis of the world's monetary system, it is not the most valuable metal. Africa accounts for about 70% of the world's gold with South Africa as the major world producer while Ghana is the sixth world producer. Africa is a growing producer of tin which is mined in Nigeria, Zaire, etc. Nigeria exports columbite and tin used in the heat-resisting steel. Africa has a monopoly of the diamond production and accounts for about 96% of the world's output. Zaire produces the highest percentage. In timber industries, Gabon has the monopoly of the world's supply of plywood.

Ghana: gold, diamond, manganese, etc.  
 Liberia: iron ore, diamond, etc.  
 Sierra Leone: chrome ore, diamond, iron ore, etc.  
 Guinea: iron ore, etc.  
 Nigeria: oil, coal, tin, columbite, etc.  
 Zaire: diamond, gold, copper, cobalt, uranium, etc.  
 Mozambique: coal, etc.  
 Tanzania: diamond, coal deposits.  
 Rhodesia: gold, coal, asbestos, chrome ore, etc.  
 Zambia: copper, zinc, lead, etc.  
 South Africa: gold, uranium, coal, diamond, asbestos, etc.

These accounts are meant to offer some impressions about the natural environment and lands of the African people. Africa, properly speaking, is Black Africa. The diversity of African countries and cultural expressions is beyond doubt. How must the diversity be approached? Are their general traits valid to all Black, African countries? Would the knowledge of the general traits be possible only after each family, village, town and city in all Black African country or through reflections on the African cultural expressions? These are the questions that have divided all scholars, and for reasons other than the problem of knowledge, will continue to divide them. Those who favour the specific areas hence oppose "generalizations" can never arrive at African



that the Africans have rational philosophy and the knowledge of the soul just as the Europeans do. Of course, the Western experts and specialists admire such African or Black elites because they are "scientific", "specific", "concrete" "clear-cut" and refer to particular villages not to Africans. They admire such elites for having assimilated the Western concepts hence do not violate the established method of science.

Neither do the Black elites not the Western experts who trained them realize that the identity of words in the African and Western cultures do not suppose the identity of meaning, that concepts in both cultures have different nature and function, that both cultures arose from different world-view and possess their own peculiar logic. Since most Black and Western experts want cultural information not knowledge, informants not teachers, the enumeration of facts not reflection and principles, the universities are not suitable environment for the understanding of the Black culture. In daily life, the Black and Western experts insist that "modern ideas" (Western ideas since the Black people are said to have no ideas or such ideas are not known) must govern the activities of the Black people. Most Nigerian professors, for example, would consider it a mortal sin to criticize "modern ideas", especially the idea of the Western democracy, the ideas of Marx, Hume, Kant, Adam Smith or modern science. To tell them that science has no knowledge of reality, that science cannot establish goals for human beings, that scientific concepts are not things in the world nor grasp reality, that face to face with diversity science (reason) becomes helpless, would amount to an unpardonable scandal. These, they fear, would mean that they are no longer important as educated elites in the midsts of illiterates. Most Black elites understand science as a technique hence, though they study science through text books and experimentation in laboratories, they are not scientific. In speaking about the Black culture;



its nature, concepts, theories, world-view, norms; the violent oppositions from the half-informed minds cannot be ignored.

If the Black must wait for the Europeans to create certain ideas for them to imitate, what happens when the Europeans have no such ideas to guide themselves not even to mention the Black people? Must life perish because a particular form of civilization perished from or can no longer guide the world? Since the supporters of "particular" cultural view believe that no general statement about African culture is possible, does it not violate their anti-code of generality to define the Black people in terms of the Western, Christian and Islamic influences? Do those who call for national and world unity not violate the restrictions against generalizations? Why do the lamed intellectuals of the modern breed look low on ideas, principles, convictions and beliefs as unimportant and perhaps false? Materialism and materialistic education are responsible factors. It was the spirit of materialism that bred racism. The mechanistic intellectuals and servants of power and profit speak about social needs; transportation, employment, hygiene, theatres, etc. but are oblivious of the acute and profound problems of race. Far from creating men and women of intellectual and moral courage to tackle such racial problems, to create world-views capable of instructing and integrating human communities, the universities all over the world create conditions to defeat such goals. Social needs, for most experts and specialists, are the needs established by the commercialists, industrialists and businessmen: material goals. The duty of the educators is to prepare the minds of the youth for such goods and to provide the material information for the production, organization, distribution and defense of such goods. On vital needs; general beliefs, convictions, duty and obligation to the whole community, renunciation, ethical and moral standards, discipline, respect for authority and law, respect for elders, parents and old age, etc. there are no



words. Education, laws, authority, etc. cannot offer inspiration because they merely protect egoism. Without a re-definition of the nature of God, man, nature and society; without new beliefs and conceptions on these questions to guide human activities, institutions, constitutions and the affairs of the heart; neither individuals, nations nor the world as a whole be at peace. The materialistic world-view has mechanically and by force unified the world so that the whole world is a huge market. Soon all the nations, like shylock, will refuse gold and demand vengeance. The universities all over the world aid the growth of the tension without realizing that the problems of the world are not political, economic and social but cultural. The conflicts of the normative theories of culture, the theories which ideally establish the meaning of God, man, society, life, etc., constitute the bases of all present problems.



## Chapter Six

### THE AFRICAN PEOPLE

In the face of reality and diversity; pure reason, the author of postulated concepts, becomes useless and helpless. Nothing confounds pure reason, hence the basic principle of the Western understanding, more than history. This had led to the unprofitable academic question as to whether history is a science; that is, a clear-cut, rational, and mathematical knowledge. Were the experts and specialists to test the concepts and theories developed in the Western culture within the context of the Black cultural realities, such concepts and theories would have no validity and application. The more the Western experts understand the Black culture, the more they discover the inadequacy of their scientific concepts and theories which shows that the Western culture has no theory of knowledge said to be universally valid and applicable to all cultures. Some scientists or rather experts and specialists argue that a better knowledge of the African people and culture would enable them to modify their old assumptions, concepts and theories in social sciences if not all branches of science. Those who understand the structure of the contemporary knowledge and mind as found by the contemporary physics and who have even the slightest awareness of the diversity of African peoples and culture would realize that the whole concepts and theories of the 19th Century science of materialism, that is, the structure of mind and knowledge or the basic principle of understanding, must be completely rejected. The problem is not to modify the old concepts and theories



developed by the Western culture through the knowledge of the African culture but a complete reversal of the whole trend of knowledge.

The question now is not whether history but whether anthropology is a science? This is applicable to all branches of science or to all academic disciplines. To answer that question, one must know the nature of contemporary physics because this science, its concepts, theories, world-view, etc. dictates and shapes the minds and thoughts of the "modern" civilization. As has already been shown, the materialistic and scientific view of man was narrow. As a result, the Western politics, sociology, psychology, etc. had a very narrow view of the human phenomena including the psychic realities. Since the invisible, the enigmatic, the magical coexist with the visible, since the contemporary world is one of aesthetic continuum, a living world with qualitative wealth and diversity, what does anthropology mean? What are the contemporary views of man, society, etc. in the context of the contemporary reality?

Anthropology pretends to give us a knowledge of the Black people; a rational and conscious knowledge. Who are the Black people? Can science answer this question? Let us examine what conscious knowledge the anthropologists have of the Black people. Failing to offer any conscious and satisfactory knowledge, the Black people will hold what they know for certain: their own beliefs and convictions.

All continents and cultures have unique features, but the African cultures add enigmatic character to their uniqueness. The rationalists established a static concept of unity and expected all cultures to fit into rationalistic standards. Being refuted by history which manifests cultural diversity, the rationalists plunge into chaos, to factualism, and forbid or doubt the existence of cultural unity. The diversity of African people, cultures, languages has violated all classifications of the experts and specialists. For the experts and specialists who attempted to justify the Western cultural superiority, the African cultural reality has challenged their rigid classifications hence the basic principles



of the Western understanding. In classifying human beings in terms of race, religion, language, etc., the Caucasoids were placed on the first line. Taking the Caucasoids and their cultural norms as the universal norms, all other cultures and people were judged and classified. It was then argued that the Caucasoids brought the Semitic languages into Africa and through the Semites came the African civilization. When the experts and specialists notice contradictions in their theories, in the realm of language, biology, etc., they tried to explain them as the products of the mixture of the Semites with Hamites, Hamites with the Negroid. The Hamites, classified as the original Negroid race, were considered later as Caucasoids of the Mediterranean type, Dark hence Negroid. The Ancient Egyptians, considered as the Dark type of the Caucasoids, could either be an attempt to credit the Egyptian civilization to the Europeans or to demonstrate that all racial classifications are dubious.

If race, language and culture cannot be rigidly classified and linked together; the specialists appeal to the migration of people, their history, genetics, etc. to account for the cultural identity of a people. But history, by itself, embraces all the expressions and identity of a people. History, genetics, migration (whether voluntary or forced) would establish, beyond doubt, the unity of the Black people whether in Africa, Americas, or the West Indies. If genetic factors are taken as the standard by which the African people can be defined, then the idea of race or the classification of the African people into racial types becomes meaningless. But the genetic characteristics can only refer to a small group of people who inter-breed among themselves. In this case, there will be many genetic groups accounting for only a small population of the African people. To base the diversity of African people and culture on the diversity of genetic types cannot explain the basic convictions, ontology, art, etc. of the African culture. This method cannot account for cultural unity. The question is not why there exists cultural diversity but why culture exists at all. How do



ethnic groups, as bundles of genetics, adapt in the environment? What are the mechanisms of the genetic adaptation in certain environmental settings? Why, for example, do individuals with different genetic characteristics and within different environmental zones call themselves Africans or Black people? Does it not mean that a human being is more than the genetic blocks? If no correlation exists between race, language and culture as the anthropologists mostly maintain; if languages change due to changes in population, then culture must be explained as a product of history. This mode of orientation may explain how different cultures interact through migration, for example, but it cannot explain why, for example, the African culture did not evolve the science of machine. It ignores the dynamic nature of cultures, no matter how slow the change may be, independent of A influencing B, and B influencing C. If populations change languages and culture, the change cannot be solely external but internal. What are the enduring qualities or factors of a culture which subsist in spite of change? The absence of any correlation between race, language and culture merely discards the racial classifications of the Western experts but does not explain the nature of the African culture except to show that all cultures are unique. Could the African culture not have been a continuous development of the authentic African creation without being a product of successive influence or impact from external factors? African culture cannot be explained as the product of external impacts because external influences presuppose the existence of some influenced thing or something being influenced. The Hamites, said to be the bearers of civilization in Africa and the teachers of culture to the Negroid, were pastoralists. As nomadic groups of people, how could they have settled down to build states and empires? If the ancient Egyptians were the Caucasoid people, only Dark in features, could it be said that they constituted the sole genetic or biologic type in ancient



Egypt? The Western experts and specialists are merely looking for evidence to support the conclusion arrived at without evidence: the superiority of the Caucasoid race, culture and attributes.

In 1859, The Origin of Species of the "Bible of Force" was published. In 1886, the divisions of different cultures and people were established. The German zoologist, Johann Friedrich Blumenbach, was one of the earlier scientists to classify people into racial categories on the bases of their physical features. He classified the Mongolian into Yellow race; the white into Caucasian; the Malay into Brown; the American into Copper and the Ethiopian into Black. Though the number of the racial types approaches two hundred; the white, the black and the yellow races or the Caucasian, the Negroid and the Mongolian remain as the major racial types. In 1886, a year after the African continent was shared by the major European powers, the Western experts and specialists (the philosophers of the State), were ready to device scientific theories to justify the European colonial ambition.

G. G. Seligman then classified the African population into five racial types: Hamites, Semites, Negroid, Bushmen and Hottentots (both Khoisan) and Negrillos. The Hamites, said to be the Dark Caucasoid of the Mediterranean type, are considered as "broader Arabic". The Semites are regarded as those who mainly speak Arabic. Even though some experts believe that both the Hamites and Semites are no longer separable, they were established by the Western experts as the introducers of culture and vivilization into Africa. Later classifications absorbed the Hamites and Semites into the Caucasoid race, the Negrillos into the Bushmen type and then the Negroes. The bases of these classifications were the head measurements, language families and geographical locations. Due to the waves of the Hamites from Arabia, the experts maintained, the Negroes fled to the East, West and South Africa. The Hamites; tall, slender, light, straight hair, etc., are said to include the Fulani, the



the Berbers, the Tebu, etc. The Semites, on the other hand, were classified as the orientals -- the Egyptians, Somalis, the Nubians and the majority of the Ethiopians.

All Africans South of the Sahara were considered as Negroids. These include, according to Seligman, the Guinea, Senegal and Central Sudan; the true Negroes. The second group of the Negroes include the Zande, the peoples of the Upper Congo, the Nile, etc. The second and third types of Negroes were the Negrillos and the Khoisan. There was then another sub-division of the Negroes called Negro-Samites. This sub-division was further subdivided into Half-Hamites -- the Massai, the Suk, the Nondi, the Nilotes -- Luba, Lendu, Shilluk, Lango, Acholi, Anuak, Dinka, Nuer; then the Eastern, Western and Central Bantus. Two years after Seligman, Von Eickstedt produced another classification in 1937. His two major classifications were the Negroids, with four sub-divisions, and the Mongoloids. The Ethiopians came under the Euro-Africans, a sub-division of the Negroids. The sudanese and Nilotes came under Cafro-Malgaches. The Banboutu and Negrillos were classified under Pygmies. Vallois came up with another classification in 1944 under one heading of Sub-Saharan Africans. This major division was subdivided into four headings. The Ethiopian Africans embraced the Abyssians, Somalis and Nubians. The Melano Africans included the Sudanese, Congolese, Nilotes, South African, Guineans. The mixture of the Ethiopian and Melano Africans was said to have given rise to the Massai, the Nandi, the Arabs and the Fulani. The Negrillos and the Khoisan were independent sub-African groups. Baissuti's classification in 1959 was no less provisional and dubious. In 1961, Garn produced a classification of the African people under one head-line: Sub-saharan Africa. The Sudanese, the Pygmies, the Sudanese, the Khoisan, the Bantus, the East Africans and the Forest Negroes came under these head-line. Following the quantitative analysis characteristic



of the Western knowledge, the anthropologists have measured the height, weight, head, nose, etc. of some of the African people in relation to the temperature and humidity of their environment.

The inhabitants of the Northernmost part of Africa are said to be Mediterranean people racially while the Saharans are considered as the mixtures of the Mediterranean and the Negroid. Though all people South of the Sahara fall under the Negroid race, true Negroes are said to inhabit the Guinea Coast and extend Northward to the desert. Their physical traits include broad nose, tightly curled hair, broad and heavily muscled shoulders, narrow waist, short stature and dark pigmentation. From the Abyssian East Horn Southward inhabit those classified as the mixture of Negroid and the Arabs who invaded North Africa across the Red Sea in 700 A.D. The Semites were said to be the forerunners of the modern Arabian type who came from Arabia, Mesopotamia and Syria. About 4000 B.C., there were intruders from Syria into Egypt. The country was said to be populated by dark people of about 5 feet and 5 inches in height. Historically and culturally, the Semites and Hamites who intruded into Egypt from Arabia, Syria, Mesopotamia, Persia, etc. were Asiatics not Africans. In speaking about the Black culture, the Islamic culture of North Africa is excluded because this culture is Asiatic.

What must be realized are the conflicting classifications which inhibit rather than cast light into the knowledge of the African people. The classifications are endless since anyone could establish his or her own classifications and criteria based on linguistic, geographical, physical, genetic, religious, etc. aspects. In speaking about the "proper Negroes", for example, Coon excluded the Pygmies and the Bushmen, including the Arabs and the Berbers. In other words, those populations that have Caucasoid racial qualities do not qualify as "proper Negroes". Those who qualify include the West Africans, most of the Bantu speaking people and some of the East African people. Coon laid emphasis



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on the uniform traits of the Negroes all over Black Africa, a uniformity based on biological traits. Ashley Montagu divided the Negro populations into sub-divisions on the bases of cultural and biological factors, and even included the Bushmen under the Negroes. In other words, the classifications of Coon and Montagu were based on different criteria which, in terms of groupings, are even contradictory.

Whether the criteria are genetics, blood types, etc., the scientific knowledge of the Black people remains a pure guess-work. Some think that Homo Sapiens originally had dark skin. Through evolution the light skin developed. Homo Sapiens constituted one single species with local groupings or populations over the whole world. Variations, however, occur in different local populations due to genetic and environmental factors. All these classifications and theories have not told us who the Black people are. In other words, given such classifications and theories which are not only conflicting but contradictory, the Black people cannot be identified. Other racial groups could also qualify for the same criteria, especially the genetic and the blood type. All that has been done is the admission of the Black people into the forum of Homo Sapiens from where they were before excluded. Where, now, is the "clear-cut", "scientific", "concrete" and "conscious" knowledge of the Black people?

If human beings could be reasonably and definitely classified, it would then be possible to measure the achievements of one race against another. But the diversity of human beings have profoundly challenged the human mind and refuses to fit into the mental catagories. If human beings were able to grasp the order and patterns existent within the diversity of human species, a better understanding of themselves would be possible. But life still evades all classifications. "Life no argument: We have arranged for ourselves a world in which we are able to live -- with the postulation of bodies, lines, surfaces, causes and effects, motion and rest, form and content; without these articles of faith nobody



could now endure to live! But that does not mean that they are something proved and demonstrated. Life is no argument; among the conditions of life could be error." Nietzsche. But life has become a scientific argument, and all the experts do today is to discard the errors heaped on the Black people and culture. This trend of events follows the migration of the political sun because, as national politics changes in its approach to other nations, the mind of the state also alter. Political and intellectual expediency go hand in hand. It is doubtful, therefore, that the Western experts want the knowledge of the Black people and culture for reasons beneficial to the Black people.

The fascinating but unruly character of human diversity must not be overlooked. In the act of reproduction, the heredity material contributed by a man and a woman may produce human off-springs who do not only differ from one another but from either of the parents. Even the twins arising from the same egg have different fingerprints and dispositions. At each time, something new is born and human diversity further increases. The study of human species has not led to a better understanding of human beings but has merely served to justify slavery, racism, warfare and the superiority of one race to another. Many Western anthropologists hold that the skull capacity of the Negro is about 50 cc. below that of the white. Since the capacity of the skull affects the brain-size the anthropologists argue therefore that the Negro is inferior in mind and culture to the white. But the same measurement of skull capacity shows that the Neanderthal man who lived half a million years ago possessed 150 cc. of skull capacity more than the modern Western man. The modern Western man would not thereby conclude or admit that the Neanderthal man was superior to him. And it must be remembered that the feeling of racial superiority was an important element of World War II. Both the biblical and scientific arguments were offered as justifications of racial inferiority of the Negroes.

The Segregationists of the South in the United States believed, for example, that the Negroes were



the descendants of Canaan, the son of Ham, who God cursed for all eternity: "A servant of servants shall he be unto his brethren." Jefferson and Abraham Lincoln endorsed the institution of slavery. "There must be the position of superior and inferior, and I as much as any other man am in favour of having the superior position assigned to the white race."

(Lincoln, 1858). Even Albert Schweitzer believed that "the Negro is a child, and with children nothing can be done without the use of authority". Coon argued that there were five different evolutions of Homo-Sapiens in five different places. The Negro was the last to evolve hence to attain the status of a full human being, Homo Sapiens, according to Coon. As a result, he concluded, the mind and culture of the Negro are inferior to and behind the Western mind and culture. William Shockley claimed that the Negro is genetically inferior to the white. From the skin colour to philosophy, bible, genetics, etc., most Western scientists have argued in favour of the racial, cultural and mental inferiority of the Negro. Hundred years to come, the Western experts might be so naive to argue that the white people of South Africa are mutations of the Black people just as most have argued that the Black people, migrating from the North to the South of the African continent, were not present in South Africa prior to the advent of the white people.

Times have changed and also the scientific view of nature and reality; but the modern teachers and interpreters of human culture have not changed. Africa has been said to be the "Home of Man". This discovery, even if it were the truth about reality as opposed to mere scientific theory, is not a conscious achievement of the Black people. Man could have originated anywhere; but if he, however, originated from Africa, it was due to a cause beyond the wish and desire of the Black people. It merely means that, with time, nature produced a beast who called himself man. What is evolution or Darwinism? It is nothing but a systematic study of animal life with the method of natural science based on causality.



Most people confidently believe as a dogmatic article of faith that man evolved from animal. How is this knowledge acquired? Most people would answer that it is a scientific truth hence beyond question. What are the concepts and theories in terms of which the mind arrives at that knowledge?

The organic logic of science shall be further explained when we come to the examination of scientific space, time and causality. Scientific space and time are not things and realities existent anywhere but the variables of the mathematicians. Space and time are said to be uniform or everywhere the same. With this definition of space and time, the idea of the uniformity of natural laws is established. If the scientist succeeds in re-arranging events with the serial order of space, time and causality, it is called a scientific fact. Causality here means the reasonable. The causal order is established by means of epistemological or physical system or by reasoned classification. But causality has nothing to do with time because time is not a notion and refers to inconceivable reality. Life implies direction, will, impulse, etc., which do not imply or fit into the motion or dynamics of the physical science. The direction of life implies the beliefs, will and destiny, hence it has nothing to do with the idea of vector in physics. Living is not only indivisible but mechanically irreversible and indeterminable. Thus, the rationalistic mode of understanding cannot grasp or explain the culture based on life and living. Music expresses that mode of living (in a world of aesthetic continuum) better than the language of science. The organic logic of life (time and direction) differs profoundly from the inorganic logic of space or extension. The language of science cannot, for example, express what human beings feel in their states of joy, happiness, devotion, hope, despair, consolation, etc. These do not belong to the notions of physics. As a result, the logic of natural science cannot grasp the history of human life because, in this context, human desires, feelings, wishes, emotions, etc. which reveal



themselves in history completely shatter the idea of scientific causality. History has nothing to do with the laws of physics. Materialism, the author of Darwinism, sees history merely in terms of physics, physiology and causality. In Darwinism as well as in physics, extension nullifies direction while space contradicts time which is life. Thus, thinking in terms of the principle of scientific causality, the researchers ignore the incomprehensible nature of life hence confuse or equate the rational order of science (based on the serial order of space, time and causality) with the reality of life which cannot be rationally comprehended.

Pure reason, in pursuit of a systematic thought with postulated and logically defined concepts, ignores all possibilities outside its own necessity. As a result the world of arts (of aesthetic continuum and of life hence history) is in a profound conflict with that of a systematic thought. As shall be seen in the Black cultural theory of perception or knowledge, the world of arts absorbs the observer while the rationalist absorbs the world and loses contact with it. The living content of human knowledge does not fit into the mechanical theory of knowledge. The African beliefs in ancestors, spirits, God, person, etc. cannot be clearly described or defined because these belong to what can be called the African, cultural destiny. In this context, life and existence can only be seen in the intuitive vision not in terms of the principles of scientific causality. A systematic understanding of the African culture, for example, offers a rational and lifeless knowledge because it is emancipated from life and African cultural perception. Such a systematic knowledge, conducted with postulated and arbitrary concepts, will attempt to subordinate time and human life to the static moment of scientific space and time meant for the ordering of natural phenomena. The Black cultural activities, for example, cannot be ordered with arbitrary concepts because they were not inspired by such concepts. Rather, the unconscious beliefs of the



culture suggest such activities. A systematic analysis of Becoming or evolution is an intellectual understanding operating with the principles of scientific causality hence a mechanical knowledge.

In terms of life and living, time has no meaning. The African lives and, in his cultural world of aesthetic continuum, he has time but has no consciousness or knowledge of it. The consciousness of time comes only from thinking. In this case, however, exists a profound error because time is not an idea. Rather, human beings are time itself inasmuch as they live, not function. The so-called consciousness of time in the Western (mechanical) culture is acquired from the rationally ordered and measurable world of pure reason established for the purpose of the causal ordering of material things. Thus, time becomes an inorganic magnitude and receives the same treatment as space. This explains the reason why the mechanistic intellectuals, the half-informed experts and specialists, are intolerant of anything that does not fit into the world of measure and mechanical laws. It explains why they call for a "clear-cut", "specific" and "particular" knowledge which can never arise from or be applied to the world of art and history. By living according to the requirements of space hence a mechanical life, life becomes atrophied. Thus, modern people function (mechanically) but do not live (no depth and height). The function of life in space kills the vital and profound aspects of life; imagination, depth, intuition, spontaneity, feelings and emotion of ideals, etc. The systematic study of animal (Darwinism) with the method of natural science can never explain the history of human life or the African people. Scientific causality may tell one that something occurred and seek a mechanical cause or law of its occurrence. But it cannot say when such a thing occurred in reality because scientific time (an inorganic magnitude not different from scientific statement that man evolved in Africa twenty million years ago or that the forerunners of Homo Sapiens lived during that period) should never be confused or equated with the history of human beings, of life itself and with



the knowledge of reality. Scientific knowledge offers order in thought; but reality does not necessarily fit (and does not fit today as the contemporary physics shows) into such postulated concepts. The lack of interest in the concepts, principles and theories of science has compelled many second-hand scientisits to believe dogmatically in the conclusions of science as truth-in-itself.

From the scientific view-point, the Black people are not what they believe themselves to be. In other words, the Western man's conception of the Black people contradicts the Black peoples' ideas of themselves. The scientific view of the Black people does not enhance but distorts the personality of the Black people. Science ignores the essential nature of man, his beliefs, spirit, ethical and moral values. And for these reasons, the necessity for the explanation of the methods, concepts, theories and knowledge of science becomes obvious on account of the impact of science on human lives and society. The crowds know science only in terms of its utilitarian benefits but do not know how scientific ideas and theories affect their lives as moral beings.

The belief in a special creation of man by God has been the basis of profound religious thought, artistic expression, literature, music, etc. But if man possesses the same lineage with animals, what differences, if any, exist between human beings and animals? Religious ethical and moral reasons demand that the nature of the difference between man and animals should be known.

The study of African mythology, religion, philosophy and art will show that the African people did not neglect the animal kingdom and its relationship to man within the hierarchy of life and the divine order of the life-force. The moralists and theologians have often regarded the animal kingdom as inferior to that of man and established a yawning abysm between man and animal. Man's superior intelligence has been the yard-stick for the measurement of the level of other forms of life. Chimpanzees and gorillas, for example, have demonstrated that man has no monopoly of intelligence. In terms of intelligence, man is not a separate kind of creature. His intelligence is one of degree not of kind. The



neglect of the animals in the design of God (as the moralists and theologians did, and most people still do) prompted the animals to take vengeance on human pride through Darwin and Darwin's "bull-dogs": Spencer, Nietzsche, etc.

Of course, animals do not have parliaments and the United Nations. The "categorical imperative" of Kant has no application to them. The voice of duty and conscience is foreign to their lives. They have no theological polemics and no need for a Supreme Diety. Unlike Descartes, their awareness of life does not come from thinking. They do not call for Constitutional Conferences, sign treaties and enact laws. Yet, they live and control their own affairs without the heaps of conventions which man has imposed on himself. Consequently, the animals have their own merits.

One must ignore the experts and specialists to confront life face to face. From the African cultural view-point, the theories of Darwin and Lamarck are irrelevant. The African people knew without the theories of Darwin and Lamarck the solidarity and oneness of life. The academic study of cells and protoplasm; organic growth and reproduction; body structure, the processes of digestion and respiration; etc. further reveals the profound relationship between man and animal. This relationship even extends to plants and to what had been considered as "matter". The anthropoid apes even possess the same blood groups found in human beings. Do we, therefore, conclude without any qualification that human beings are animals or evolved from animals? Can animals not evolve from man? The physical solidarity or similarity, between man and animals has its explanation.

The existence of life on the planet earth requires certain conditions known to man. There are oxygen, hydrogen, etc. which all forms of life need in order to survive or even exist at all. Since all forms of life thrive on the same materials, their anatomical and physiological similarities are not surprising. As far as the identity of man and animal is concerned, the anatomical and physiological structures have not proved anything. The view that all forms of



constitute a single community is not alien to African culture as the African mythology reveals. The similarity between man and animal is undeniable; but do differences not exist between both? Inasmuch as the natural scientists; the physicists, biologists, physiologists, chemists and even anthropologists dwell essentially on the animal characteristics of human beings, science would not aid the understanding of such existing differences.

The men of science indicate that life appeared on earth about one thousand million years ago for no reason or purpose. In spite of the violent mood of the blind Nature which has no awareness of the presence of life and of its own destructiveness, life still thrives and refuses to perish. How did life originate? The mystery seems to remain a mystery. But the study of genetics, palaeontology, embryology, endorses the mythological belief in the oneness or community of all forms of life. But if all the various species have a common ancestry, how did the multiplicity of species arise? The men of science invoke evolution as the responsible agent or power. Today, evolution constitutes the intellectual badge; the symbol, norm and definition of any intellectual activity that wants hearing and recognition. What is the logical nature or content of this hypnotic power termed evolution? The term itself is as empty as "race". What does evolution mean? Does it indicate the improvement and progress of life? Does it show that being a man is better than being a goat? The question of progress, improvement, better, worse, sin, devotion, etc. does not concern science. The evolutionists speak about change. Do they mean that change changed? Do they mean that as time elapsed a "thing changed"? To what direction is the change and under what power? Science has nothing to say about these questions.

Evolution has a magical effect. The men of science try to explain much with that term but all is about nothing. For the mechanistic intellectuals, however, the term has a subtle function. It is an intellectual castle built as a protection of the intellectual world



from any outside attack. Within the intellectual castle, methodology has taken care that nobody challenges the "approved method of science". For the materialists, the world (including life) is a mere process. For the evolutionists, process is the supreme fact of science. Thus to account for change, transformation, transmutation, the succession of stages, etc., evolution is invoked by every thinker. One hears, for example, about religious, political, social, moral, ethical, artistic, philosophical evolutions. It means that religion, art, man, culture, politics, philosophy, etc. are mere processes, mere succession of events in space and time, which must be subordinated to the methods and norms of natural science. If everything is a process, then all that is needed is the gathering of facts (information) which must be quantified, measured, counted, etc. This is the mechanistic and materialistic mode of thought which shapes the minds of most researchers into African culture and leads to the belief that the knowledge of African philosophy, art, religion, etc. can be grasped by factual analysis.

Darwin did not speculate about the origin of life but concentrated his attention on one issue: the origin of species. With the popularization of Darwin's theory by Herbert Spencer until today evolution becomes an empty term. The issue to which Darwin addressed himself has been forgotten. Darwin argued that each species was mutable and that new species come to existence due to "the selective action of the environment upon the chance variations among the individual members of each family". Darwin's theory did not deal with the metaphysical questions of growth, substance, chance, causation, etc. As to the method of inquiry, Darwin stated that he collected facts according to the Baconian method without any previous hypothesis. In his letters to Henry Fawcett and H. W. Bates, and on page 103 of the sixth edition, Origin of Species, Darwin stated that he could not resist formulating hypothesis on each subject. Evolution is an attractive method of inquiry but, does it possess an originating power, force, energy or impulse to create the conditions for its own possibility? If evolution is operating, it



must be in an already existing situation. What are the conditions necessary for evolution to manifest the power to which it has been attributed? Evolution must be a god to create the conditions under which it operates. "It is very absurd," according to Kant, "to expect enlightenment from reason, and yet to dictate to her in advance upon which side she must necessarily determine." Having accepted the idea as true, the experts search for the fossils or the skeletons of the early man or animals to show that the theory is true. Undoubtedly, many forms of life have existed in the past and died. The human fossils found in Java, Pekin, Heidelberg, Neanderthal, etc. confirm that man's predecessors or early man lived on earth. The Ramapithecus or Kenyapithecus is said to have existed 14 million years ago. The Lothagam specimen and the Kanapoi Hominid are assigned 5.5 million and 4 million years respectively. The Homo Habilis or Australopithecus lived 1,750,000 years ago while the Homo Erectus or the Pekin man and the Java man lived 750,000 years ago. Only 40,000 years ago did the Homo Sapiens evolve.<sup>1</sup> This study was done by the "Harvard Group" of anthropologists under the leadership of Professor Bryan Patterson of the Museum of Comparative Zoology, in Kenya. Is the scientific time the same as the biological time? Has man any measure of nature's cycles? Are the men of science not merely transposing scientific time on life? What happens if the theory is wrong?

According to Bateson, "in dim outline, evolution is evident enough. From the facts it is a conclusion which inevitably follows. But that particular bit of the theory which is concerned with the origin and nature of species remains utterly mysterious." Upon a closer examination of evolution, there are "everywhere a pertinacious discontinuity, everywhere gaps and barriers, separation, a great diveristy of disconnected species. ...Throughout the whole scene you are at a loss to show exactly how a single species has given

<sup>1</sup>The New York Times, Friday; February 14, 1971.



birth to another." In the words of Bateson, "Ideas which in the abstract are apprehended and accepted with facility, fade away before the concrete case. It is easy to imagine how man evolved from Amoeba, but we cannot form a plausible guess as to how *Veronic aggestis* and *Veronica polita* were evolved, either one from the other, or both from a common form."

What range of application has the evolutionary theory? In the history of costume, the theory is said to have validity or to be applicable due to certain regularity, biological in nature, which shapes "the development of forms independent of the talents, desires and interests of the individual or the community." In the history of science and technology, the theory has application. It ceases to apply in the history of philosophy, in art, religion, literature, etc. The Western thinkers attempted, but failed to explain the mind, cultural activities, spirit, etc. in terms of natural evolution or as the products of matter in motion. Cultural changes and expressions cannot be explained by natural evolution.

In biology, an organism is construed as an independent thing. It is accorded certain tendencies inherent in it and considered capable of "reproducing itself by propagation". The structure of the organism is considered permanent. The environment in which it lives is said to determine, the phylo-genetic transformations in its organs, functions, forms etc. Due to the "long duration of the phylogenetic process, the variations of these influences from outside seem to balance each other in general similarity and repetition in such a way that the factor of environment can be considered as constant and normal influence in accord with the internal conditons for evolution in a certain direction." Should one phase of the phylogenetic process, that is, the object of biology, be considered or examined in its ontogenetic feature or particularity, that is, historically, the evolutionary theory of species falls. What, in biology, was considered as outside influences on the independent and isolated object become "varying



series of larger and smaller disturbances of the organism's own condition. In this case, the idea of an isolated biological entity with its internal coherence falls. The methodology of the biological science postulated the idea of an organism as independent of the environment. By the same method, "the constant interdependence of the object and its environment is only of token importance and the object's evolution be considered as a closed causal process. The fact that no single one of the billions of influences from outside taken by itself, is causally related to the inherent evolutionary possibilities of the organism must be neglected." Historical phenomenon cannot be limited to the biological object. As a result, the study of physiology, anatomy and biology cannot account for the nature and meaning of Black culture. The study of Black culture in specific areas or zones raises a conflict between the methods of biology, anatomy and physiology and that of history. This further shows that the method of natural science cannot be applied to the study of culture.

An individual human being, John, considered as a biological specimen or the specimen of the biological species, man, is delimited. As a historical phenomenon (and "man has no nature; what he has is history"), the delimitation disappears. Consequently, a historical organism should not be confused with a biological one. It is "impossible for history to pass from the ontogenetic aspect of a phenomenon to the phylogenetic." As a result, the language of history is always general. It does not conform with the particularity of the biological organism which is an abstraction and not a reality. A historical organism is not an entity, that is, a particular unit like, for example, a biological organism, dog. In reality, the biological entity, dog, is realized in every dog. The scientific view of the Black people as specific entities in specific geographical locations constitutes the prevailing approach to the study of Black people. As a result, the experts see particular traits which differ in different areas. From the method of science, such particularities and differences in specific zones naturally follow. Should the Black people be studied



as historical phenomena, the specific entity and boundary disappear. The inherent tendencies accorded to organisms suggest that evolution has certain direction. But teleology, as a scientific slogan, should not be equated with the unconscious and incomprehensible contents which give direction to living. Historical phenomenon is not a mere process but has form and direction. Thus, a historical fact, for example, differs from a natural fact. The fact of the material scientist has no historical element. All he has to do is to observe, measure, arrange, and experiment. Historical fact does not exist in the manner the material facts do. In cultural history, something quite different from natural evolution, one has to search for the pattern of life, art, belief, thought as a whole and indivisible phenomena. The knowledge of cultural history is possible only when the patterns of life and culture are seen as a whole.

The biologist or the natural scientist may isolate an organism to a certain degree so as to study or determine "the effects of one specific influence within a closed content." The African or the Black man, not even the Western man seen falsely as a "mental substance", is an isolated phenomenon. He cannot be isolated in (and) from his world nor can he be historically isolated as a historical organism. The mechanistic intellectuals abhor "sweeping generalizations", but the terms mean nothing in reality. A historical knowledge, the understanding of human life in its historical and spiritual environment cannot be construed in terms of a closed, biological contest. Consequently, the natural scientists and the social scientists operating with the methods and norms of the natural science, can never arrive at the knowledge of the Black people and culture by merely studying their anatomy, physiology and biology. They can only know the physical elements that make up certain groups of individuals but not the knowledge of such groups of individuals and of the Black people as cultural products.

The African people are said to have changed. To include the Black people in North and South Americas



and the West Indies as the historical and spiritual products called the Africans would violate the imagination of the mechanistic intellectuals and arouse a spirit of resistance against a historical and living truth. But the Western experts and specialists would never claim that the Black people are the products of the Greek culture. Are the beliefs and ideas which justify the Western institutions those of the African culture? The Black people may live under Western institutions because such institutions are impositions from the outside, but are they spiritually and historically the Western people?

From the historical view-point, the contact between human beings may be construed as an external influence. Every external influence disturbs, not destroys, the previous situation. On account of the constancy of such outside influences coupled with their similarity, the biologists views "the sum total of these disturbances are one factor in the phylogenetic aspect". But, in the realm of history, the biological viewpoint does not apply. All external influences remain disturbances hence a people must be described by their original beliefs not by external influences. The external disturbances -- slavery, colonialism, -- are quite distinct from the innumerable psychic events which shape the Black people and their culture. It is absurd to formulate the Black culture on the bases of external influences; on Western materialism, Islamism, etc. A historical knowledge must remain in contact with the vital culture -- the religion -- of a people or remain useless. Every culture possesses a certain level of immersion in the past, and this is extremely vital for life, order, harmony, continuity, etc. Only the mechanistic intellectuals, the factualists, believe that life is a mere process, a mathematical instant, a material process in space without any depth in the past and height in the world of belief.

There are certain profound beliefs, ideas, principles, and values of earlier cultural reality which a people, as organisms made by the past, take their hearts. It does not matter what various forms such beliefs and ideas take and the different ways of their expressions.



They still serve the vital needs of a people. To make the past real, to re-experience the past forms of life, intuition and imagination are indispensable. History has to create the morphology of life and, to grasp that form, one must not dwell on material objects but on the nature of the world from which the objects sprang. To know the cultural history of any people; it is essential to study their cultural symbols, artistic forms, beliefs, ideals, world-view, etc. In such a study, the theory of natural selection or the method and norm of natural science has no help to offer.

It is not natural evolution, not even archeology, that produced the African art objects. Archeological excavations may exhume material objects and infer the nature of the culture that produced them. Without the existence of culture, archeology has nothing to look for. In terms of physiology, biology and anatomy, human beings do not differ much from animals; the chimpanzees and gorillas, for example. By merely studying the anatomical structure of life, the scientist can never explain why human beings invented geometry, possess philosophy and religion, created music, but not animals.

Lamarck accounted for the variations of species in terms of the environment acting on (living) organisms. In response to such environmental influences, he concluded that the organisms altered their habits while the new habits further altered the constitution of the organisms. Thus, the offsprings of such organisms inherit the habits from their parents. From this theory, it means that the offsprings of giraffe inherited long necks from their parents whose long necks were the result of the giraffe's stretching for food. To Darwin, however, the new species arose from a successful struggle for existence. The successful species transmitted the surviving qualities to the members of the species. Thus, natural selection through the struggle for existence differed from the acquired habit of Lamarck. Thus, inherited factors were not important or decisive in Darwin's theory.



When one ignores Darwin and Lamarck and looks at the kingdom of life, new evidences arise. Many forms of life, for example, sharks, crabs, etc. have not altered. For about three hundred millions of years, the Limpet has ignored the theories of Lamarck and Darwin. The dinosaur has completely perished. Whereas some forms of life evolved, some remain unchanged and others perish. Why does nature or fate show such discriminations? Why does life offer such contradictory responses? From the accounts of the men of science, two factors are in opposition: the organism and the environment. The organisms possess certain inherent qualities; talents or wishes. External influences come from the environment such as heat, light, nutrition, climate, etc. All these influence the organism. The question arises as to which factor is decisive or the leading one; the internal or the external. Of all the characters of the organism, which ones are inherited and which ones are not? The biologists have no agreement on whether somatic modifications are inherited factors. Assuming that they are, are such factors permanent? There is again no consensus. Variations exist as the men of science indicate, but the causes remain unexplained. The genetists may refer to the invisible world of gene, but does it explain satisfactorily the idea of mutation? The fossils confirm that certain species existed. But where does one find the "half-way animals" or the "intermediate forms" or the "missing links"? Evolution has not explained its own conditions or how it took place. Space, time, mind, matter, change, etc. are unknowable "notions" yet evolution makes use of them.

The whole theory of race, natural selection, evolution, inherited habit, etc. has not accounted for the phenomena of life and man. Many fantasies of the struggle for existence have been conjured in which the forefathers of Homo Sapiens climbed the trees due to their inability to withstand the ferocity of the contest for survival. One day, with time, they descended from the tree to renew or join in the battle and, at last, succeeded. Some hold that the human



ancestry never dwelt on trees. Dr. Leakey, basing his arguments on the fossil bones, teeth and parts of skulls exhumed in Kenya, concluded that man existed in Africa 20 million years ago; that "man did not evolve from apes or from ancestors who lived in trees." According to Dr. Leakey, man descended along with the apes not from them. If man originated in East Africa, in Olduvai, he could not have migrated again to East Africa from Egypt. In other words, anthropology and history contradict each other, just as behavioural psychology and the contemporary physics also contradict each other.

Who are the Black people? Science cannot answer this question. All the physical, anatomical, physiological, classifications cannot answer the question. Other peoples of different cultures or races fit into such classifications. Science would analyze the blocks or chemistry that make up a living individual but cannot deduce the man's ideas and beliefs of himself. Science is telling us about the material constituents of the organisms called Black people but not the lives, beliefs, desires, fears, aspirations, hopes, etc. of the Black people. The fact that animals share in the anatomical, physiological and biological structures with man does not mean that the chimpanzee, gorilla, orangutan, gibbon, who, with man, are classified as the same family of primates, are also Black, White and Yellow peoples. Failing to offer any scientific and satisfactory answer as to the identity of the Black people, the question must now be changed to: What do the Black people believe in or what are the beliefs of the Black people? This is no longer a question for the natural scientists but for cultural history. The Arabs, Syrians, Persians, Mesopotamians of North Africa whether Semites or Hamites, are not Black people or Africans by cultural beliefs. The white people of South Africa are not Africans. Though Africa extends from Egypt to Cape Town, not all who live in Africa are Africans. Outside Africa are peoples of African origins, who spiritually speaking, are Africans. Africa properly speaking,



is Black people. In this context, therefore, the inquiry is founded.



## Chapter Seven

### THE NATURE OF EXPERIENCE IN THE BLACK CULTURE

The Black people have always insisted that they should be understood in the background of their experience. By experience, they usually refer to colonialism, slavery, racism hence to the conditions imposed on them by Europe. If there were no racism, slavery and colonialism, what have the Black people to teach others? When I put this question to my Black colleagues, the response was violent. Some thought that I have a "white mind" and others that I did not "understand the Black man's experience" in America. Eventually however, and upon reflection, they realized that the question could not be ignored.

The constitution of the Western mind, on the other hand, accustomed to see things individually (without even grasping the individual), and to fragment the whole into pieces is destructive to the nature of Black culture. Anybody who is acquainted with the theories and results of research into African culture, will discover the disturbing contradictions between history, anthropology, linguistics, religion, sociology, etc. "Several important conclusions can be reached regarding the history of Africa from the classification and distribution of languages;" Joseph H. Greenberg wrote. "The large Bantu movement which eventually covered the southern third of Africa must have begun in relatively recent times, not much more than two thousand years ago, from the area in which the most closely related languages of the Benue-Niger substock are at present spoken in east central Nigeria. This is in accord with other types of evidence which



show that this very large area was only recently occupied by Negroes. Another significant conclusion is that the Afroasiatic family must have originated in Africa, where all branches except Semitic are exclusively found. The Semites then must have migrated, probably at first to Arabia from East Africa, a movement later reversed by the Ethiopian Semites. Much work remains to be done correlating details of African language distributions with archeological and documentary historical evidence."

Like all questions about the origins of cultural beliefs, ideas, activities and food crops, the Western researchers both in the past and present have concentrated on one viewpoint: to explain all African activities and occupations in terms of external influences. The vital problem again is not how one language influences another or the migration of one language from one region to another but why human beings speak at all and what they express. Ironically, most Western experts have not acknowledged that the Black people and culture have and could influence the Western culture. The influence of African languages on the English language in the United States was an influence brought about by the Black people taken as slaves to North America. The Senegambian languages, Wolof and Mandingo, bear their influences on the English Language of North America. Such terms like guy (gay), Jive (jef), Hippy (Hipi), Cat (Kat), strike (sock), Honkie (hong), fuzzy (fas), etc, are African in origin. Even the term O.K. (Wow Kay) is African in origin. Following the present trend of research into Black culture, there can never be any understanding of the Black culture but intellectual confusion.\*

There are more ethnic groups and languages in Africa than in any other continent. Where does one begin to study Black culture as an experienced reality? The experts and specialists (The "Africanists") have not asked that question but have taken it for granted

\*  
The words in brackets are Wolof.



that sociology, philosophy, psychology, religion, science, etc. in the West mean the same thing in the Black culture. Since the social scientists have their approved method of science, they confidently believe that they can apply it to the Black cultural data. Starting from an infinite multiplicity of view-points and operating with the idea that the Black cultural data are contingent and isolated facts, the social scientists apply the methods, norms, concepts, etc. of natural science to Black culture. Confusion arose. The "Africanists" lay emphasis on the accumulation of facts to be later classified, analyzed, documented. But how do they know what fact to look for and with standards do they arrange facts? The experts again remain silent over the question of epistemology. They merely demand "interesting ethnographic facts" but not the ideas and theories in terms of which the owners of the culture interpret their activities. Most experts, therefore, forbid the Black people to interpret themselves in terms of their beliefs and convictions but in terms of the rationales and probabilities of science. What is the meaning of experience in the Black culture? Without the understanding of the nature of experience in the Black culture, the observed facts have no meaning. Therefore, the study of Black culture as an experienced reality must begin from the analysis of the factors of human experience. Culture is a response to human experience. What is experience?

The fundamental and general problem of philosophy deals with human experience. All themes of human knowledge fall within the general problem of philosophy. In other words, no theme of knowledge outside individual experience is possible. The theory of that individual experience or knowledge always arises from reflection. No knowledge is separable from philosophy. The theory of cultural knowledge, therefore, arises from a reflection on experience not from a vacuum. Black cultural experience and activities are not independent of certain beliefs, ideas, principles, theories and norms. Consequently, one cannot sever action from behaviour just as in the



Western world, philosophy has been severed from life and from other academic disciplines. The destructive nature of the Western mind can further be seen in its demand for "empirical knowledge" of the Black culture rather than what it calls "philosophical speculation". In this case, the Western researchers want factual knowledge, not thought and reflection. Since the publishers, too, have their eyes on the crowds and can only publish what the crowds want, the close relationship or even identity between the factual social scientists, the publishers and the crowds become conspicuous.

The philosophy of the Black culture is not independent of Black experience. Complete human beings do not see with the eyes alone but with thought, imagination and reflection. Once we face life and the world as a whole, and as any cultured person should do, the indivisible truth of life and the world becomes a reality. Thus, the isolation or fragmentation of the Black cultural experience into as many pieces as there are experts in order to study it separately has no meaning and significance. The results of this method have no ontological status and reference to the Black cultural reality. Did the theory of the Western knowledge, derived from science, not begin with experience and ended with reflection? What does the Black culture want to impart that the Western science has not already known? Most Western experts including the Black elites could ask the above questions. Undoubtedly, the Western people also speak about experience, thought, reflection, reality, etc. Are the Black people speaking about other things which the Western people do not already know? Let us examine the nature of human experience to determine if any difference between the Western and Black culture exists.

There are various kinds of experience: political, religious, artistic, aesthetic, moral, scientific, etc. These, however, are not separate things existing independent of other forms of experience. The Western experts speak, for example, about "focusing" attention on "specific" matters. By focusing atten-



tion on a specific issue, one rationally isolates one event from the main-stream of all events, ignores others, destroys the inner relationship and identity. The isolated events becomes static and deprived of inner content or life. What must be realized is that within every culture, the basic philosophy of that culture defines artistic forms, political and economic doctrines, religious and legal theories, ethical and moral norms. Religious, political, artistic, aesthetic, musical experiences are governed by cultural assumptions. Some people might think that these forms of experience are different and diverse hence no "general statements" about them could be possible. But all stem from a single cultural assumption. The Black cultural experience of which religion, art, philosophy, aesthetic, political ideas, ethical and moral codes, etc. are parts possess inner coherence and unity, its own logic and standard which thought has to follow in order to arrive at the (ideal) validity of that cultural reality as something experienced. Consequently, we are not dealing with isolated empirical data but with a unified experience. The knowledge of this cultural reality cannot be acquired through the association of empirical data but by the understanding of the form, world-view, assumption, concepts, theories, etc. of the culture.

Experience must be an experience of something to someone. Human experience, therefore, embodies a fundamental and undeniable factor: a person who experiences and something experienced. In other words, experience embodies a duality of the Ego (Self) and the World (thing, and another Self is also a part of the World). The Ego or the Self belongs to and lives in the world. Thus, the Ego is a being of this world, the empirical world. But the Ego is not a thing and does not live in the world like material things. He or she has wishes, desires, aspirations, goals, etc. Therefore, the Ego is a being of another world. Though he lives in the world (empirical world), he transcends the world. If he transcends the world, then he does not belong to it. By living in the world, the Ego is dependent on the world; but by



transcending the world, he proclaims his independence. Living in the world and not living in the world; dependent on and independent of the world; etc. provoke contradictory feelings. The Ego and the World need each other yet both oppose each other. The Ego, as a microcosm, is a whole world in miniature yet he realizes that he constitutes merely a very minute aspect of the whole world. Experience, therefore, provokes contradictory and ambivalent feelings. It is both the friend and enemy of the Self. And unless these contradictions are resolved, the soul will feel insecure.

Can the contradictions be resolved if the body is made a part of the world? In other words, let us regard the human body as a part of the external world. The tension merely increases. The body is not independent of the Self. And, if it were, what is the mind, the soul, etc.? The mind needs the body yet it is not itself a body. First, there was a conflict between the Ego and the World. Now, it is a conflict between the Ego and itself; between the body and mind. Human consciousness has become fragmented as a result. Unless the fragmentation is unified, the unity of the Ego or selfhood will be crushed into autonomous and conflicting pieces. For the sake of personal unity, spiritual well-being and mental sanity, human beings must face the experience of life and the world as a whole. Unfortunately, experience conspires to nullify human efforts or desires. The contradictions of human experience, the duality of the Ego and the World, the Ego and itself (body and mind), constitute the antinomy of human experience. Experience, therefore, is rooted in metaphysics. The duality of the Ego and the world provokes all other forms of contradictions: Body and mind; individuality and universality, One and Manifold, time and eternity, thought and reality, individual and community, Reason and faith, etc. One might say, therefore, that all contradictions are self-contradictions inasmuch as the experience which provokes them is self-experience. Therefore, the self cannot be separated from experience.



The contradictions and conflicts engendered by human experience are experienced realities. Further examination of the antinomy of human experience will reveal the profound nature of self-contradictions. The Ego and the World need each other yet oppose each other. The world embraces the Ego and the latter dissolves in it. But from another viewpoint, that of the Ego, the Ego embraces the whole world through self transcendence. The self is, therefore, the world and the world, the self. Self-knowledge and the knowledge of the world stem from human experience. Experience warrants the dualism between the Ego and the non-Ego. Since it is obvious, too, that the self and experience are inseparable, it means that the knowledge of the world independent of an observer or a person who perceives it is impossible. On the other hand, the experience of the existing self is quite different from that of the world. It is difficult to conceive, however, how the world can be experienced independent of the existence of the Ego. A machine, observing the moon, for example is not merely a material thing observing another material thing but a structured "thing" and the extension of the self. To remove the Ego who experiences the world is to remove the nature of the world as something of an individual's experience -- experience and the world experienced are inseparable. All cultures and all theories of knowledge embody and express the rivalry between the Ego and the World. Allowed that experience is the same in all cultures the responses to or interpretations of it are not the same. Without self-transcendence, that is, if human beings merely live in the world like material things and still on a high plane, like animals; there can be no feelings of freedom, responsibility, religion, self-hood hence culture and values. Without self-transcendence the faith in God, the supreme ideal of culture, which makes the unity of self-hood, order, meaning, purpose, etc. possible would be inexistent.

Without the world, there is no self-realization. The self, therefore, strives to live harmoniously with the world only to realize that the world crushes



the Ego. Think of a man or a woman in a passionate love. Love embraces the feelings of self-surrender to the loved one so that the lover may be re-born in the loved one. In this act of self-surrender lies also self-possession. The one who loves would not like disappointments from the loved person. But the loved person is not a thing to be possessed hence the one who loves recognizes that disappointments are also necessary conditions of living. The loved one is the "world" of the lover and he or she strives to possess that "world" only to find resistance and disappointment. The lover feels that the "world" is centered on himself or herself and that he or she, in return, is centered on the "world". The more sensitive and passionate human beings are, the deeper and more acute is the experience of frustration especially when the "world" to be possessed resists or collapses. In this case, the Ego becomes shattered because the desires of the lover are unfulfilled. From the depth of self-contradiction, self-opposition, shattered feelings and emotions, thought emerges. "I think, therefore, I am", is a statement of a rationalist or of pure reason. Suffering, not thinking, reveals existence. Fear and insecurity are fundamental to human existence. Out of the contradictions, oppositions, ambivalence, anguish, etc. which human experience reveals thought emerges. Philosophy, theories, etc. are products of human anguish which, in turn, are attempts being made by human beings to adapt in the world. Philosophy and religion are not luxuries or expressions which are independent of living but constitute the forces which shape human lives and make reality -- suffering -- bearable. Man lives religiously. Profound thinkers are essentially profound religious people just as those who live profound life are also religious. Religion is not an imposition from the outside, but a profound and living experience. It is not an institution, a bible, a Koran, a sacred book, the bureaucracy of priests and pastors but life itself. A being that does not experience any duality, self-contradiction, self-opposition, etc. has no need for philosophy, religion,



thinking etc.

Self-contradictions, conflicts, oppositions, etc. give rise to profound emotional strains which can be quite crushing to the soul. Grief and anxiety, fear and insecurity, etc. are psychic agitations, waves of conflicting passions tossing human beings up and down on the ocean of life. They bear witness to the agonies which self-contradiction or the status of man embodies. Often times, human beings are unable to put into language the nature of the psychic earthquake tearing the soul asunder. Since these conflicts and agitations of the soul are parts of metaphysical experience no amount of rationalization can calm or eliminate them.

The disruptions in the Ego and his world cause acute pains to all sensitive people. Human beings, thus, feel the hands of fate dragging them by their hair, drives them involuntarily, toils with their passions and emotions, and, in spite of good intentions on their parts, their right actions are turned into wrong and wrong ones into right. Most people wonder why God allows good people to suffer and the bad ones to glory. Such an experience completely violates human reason and imagination. As a result, they seek comfort and calmness in the mysterious ways of the Divine God who knows better than the mortal beings. Human beings may strive to calm the body and soul, passions and desires, by fasting or through certain sacrifices and rituals. But when passions revolt against reason, human beings stare helplessly and are still bemused. They feel the knife of emotional surgery dismembering the self into conflicting and autonomous pieces.

The modern people have completely lost the sense and meaning of life and existence. Since they do not live profoundly, they have no profound experience. Living according to the requirements of space, they feel nothing and understand nothing. Since their inner selves have shattered beyond recognition, they have lost the sense of what it means to be a man.

In the West, Nietzsche felt the disruptions of the Ego and was profoundly torn asunder. As a pro-



found thinker, Nietzsche was a religious man. The crowds in the West have never understood him because they have no personal experience of what Nietzsche experienced. Inwardly, Nietzsche did not want the death of God. But the "death" did occur. Why? Nietzsche felt the Ego completely dismembered and called the autonomous pieces "Zargreus", "Zarathustra" and "dionysos". The modern people are not free from the split of consciousness and the unity of the self-hood. Consider for example, the three basic codes governing human beings; the codes of religion, society and human (nature) desires. For the modern people, these codes are profoundly conflicting. As a result, it is difficult to find, among modern people, an individual, who is a good citizen, a good human being and a good religious person. In the case of Nietzsche, the death of God did occur but Nietzsche could not live in an absurd world because, with the death of God, nothing would have meaning. Therefore, Nietzsche became a god. The African or the Black man takes a risk of faith and mourns no more over the uncomfortable circumstances of human existence. By transcending this world and embracing God through faith, he acquires or develops the art of living in the empirical world. The Yoruba man's position should be examined.

"Eshu elega, god of mischief: When he is angry he hits a stone until it bleeds.  
 When he is angry he sits on the skin of an ant.  
 When he is angry he weeps tears of blood.  
 Eshu, confuser of men.  
 The owners of twenty slaves is sacrificing so that Eshu may not confuse him.  
 Eshu confused the newly married wife.  
 When she stole cowries from the sacred shrine of Oya. She said she has not realized that taking two hundred cowries was stealing.  
 Eshu confused the head of the queen  
 And she started to go naked.  
 Then Eshu beat her to make her cry.  
 Eshu, do not confuse me.



Eshu, do not confuse the load on my head.  
Eshu slept in the house but the house was too small  
for him.  
Eshu slept in the hut  
At last he could stretch himself.  
Eshu walked through the groundnut farm  
The tuft of his hair was just visible.  
If it has not been for his huge size,  
He would not have been visible at all.  
Having thrown a stone yesterday  
He kills a bird today.  
Lying down, his head hits the roof.  
Standing up, he cannot look into the pot.  
Eshu turns right into wrong and wrong into right."

Eshu is the personification of the mysterious force, the opposition, the conflict, the agitation, the ambivalence, anger, frustration, strains and tensions reigning in the human soul. Eshu constitutes the waves of conflicting passions and inner conflicts caused by the antinomies of human experience. He personifies the voices of opposing conflicts and thus bears witness to the emotional contradictions at the root of human experience. Eshu, as the personification of the mysterious conflict and opposition in human experience, is a part of metaphysical reality in the Yoruba culture. It is the mystery surrounding the nature of the self-contradiction and opposition that makes Eshu a religious experience.

Eshu, according to the Yoruba legend and mythology, is God's minister of information who reports the conducts and activities of both men and divinities to Olodumare, the Supreme God. He inspects all worships and sacrifices to ensure that all are executed correctly and orderly. The power of Eshu is depicted by his victory over death followed by the confiscation of the club of death. The Yoruba people know in their hearts that the inexorable decree of death cannot be altered. To explain the continuous presence of death among all created beings, the Yoruba people believe that Orunmila, the God of Knowledge, made a pact with Eshu and later aided



Death in recuperating his club.

The religious status given to Eshu should not obscure the antinomies of human experience or the contradictions which threaten to destroy the self. Eshu should not, therefore, be regarded as a superstitious and a non-existing force or a creation of false imagination. Rather, this mysterious force must be grasped in the depth of the human soul.

The Yoruba people believe that Orunmila, the God of Knowledge, comes to the aid and rescue of individuals who happen to incur the anger of Eshu. Eshu is the confuser of men. In that state of confusion, the route to salvation is the possession of knowledge. It is in this context that Eshu is believed to be playing tricks with men. Confusion and knowledge are personified as Eshu and Orunmila respectively. This explains an important character of African culture or the psychic state of the African people, namely, the truth that authority in African culture is personal not abstract or postulated concepts. It indicates, too, that African cultural reality -- God, man, life; reality -- God, man, life; religion, art, music ethics, morals, etc. -- stem from personal experience. As a result, no aspect of African culture can be subordinated to concepts and theories developed in the Western culture because no scientific observation or experiment, no scientific theory, can improve on or grasp the meaning of personal experience. Since the concepts and theories of the Western science and philosophy -- God, mind (mental substance) body, idea, electro-magnetic field, gene, proton, etc. -- are theoretically postulated and not personally given, the African cultural expressions cannot be subordinate to the principles of rationalism.

The Yoruba people hold that though both Eshu and Orunmila (Confusion and Knowledge) work in collaboration, Eshu has the power to "spoil the works of Orunmilawhenver he finds cause to do so". One could say that Eshu confused the Western man because he cannot predict with certainty the material particles. Prometheus is the God of Knowledge for the Western man. Since it has turned out that, contrary to his



belief, the Western man does not know what matter is, one could say that Eshu confused him. The relationship between Eshu and Orunmila is, in reality, that between Confusion and Knowledge.

Human beings strive to possess the knowledge of things around them. The unknown breeds discomfort to man. The strange and the stranger equally attract and repulse human beings. The fear of the unknown terrifies human beings. As a result, the Yoruba people look upon Eshu with fear. Eshu is believed to possess the power of bringing prosperity or calamity to men. He exercises immense power over life and death. Such power depicts the profound and metaphysical status of Eshu. It is a feat that is deeply rooted in the human soul. As a result, no amount of logic or rationalization can calm that wave of fear once it rises. This being the case, wisdom and safety demand that individuals remain in good terms with Eshu. To achieve this purpose, the Yoruba people believe that in order to have a successful task, one must offer something to Eshu so that he may not spoil one's work. He is feared the more due to his maliciousness which induces even the closest of friends to quarrels. Eshu represents such misunderstandings. As a result, he is not only considered as a tricker but a maker of mischief. The other divinities are not even free from mischievous dealings of Eshu hence they also fear him.

The anger of Eshu is so terrible that even stones bleed when he hits them. Rich people offer him gifts so that he may not confuse them. A newly married woman stole cowries from the shrine of Oya, the goddess of the River Niger, but said that she was unaware that her act was stealing. Everyone knows or is supposed to know that such an act is stealing. In this case, it was Eshu that impaired her power of knowledge of good and evil. What may here be considered as an involuntary act is attributed to the power of Eshu. It is inconceivable how a queen whose social status excludes from poverty can go naked. Only Eshu is believed to have the power of causing such confusions.

And what could be the load on one's head? "Eshu,



do not confuse the load on my head." Human beings are bound to make decisions constantly about issues affecting their lives such as in their families, works, ambitions, etc. Confusions in these vital aspects of life are painful because they sap human energy; physical, mental and spiritual. Human beings wish to possess the necessary knowledge to cope with the duties and obligations which the conditions of life entail. The burdens of life are onerous enough. Human beings wish such burdens are lighter and not heavier. As a result, they endeavour to avoid confusions, more troubles, etc. which are the personification of Eshu. Eshu is an adept in doing odd things which are contrary to human views of order, right and wrong. He does things which human beings consider impossible. The house and the veranda where he wanted to sleep proved too small for him. Only the hut, a dwelling place which is smaller than a house or a veranda was comfortable for him. He was barely as tall as peanut or groundnut leaves. An act performed yesterday, the throwing of a stone, took effect today by killing a bird. The power or act performed by Eshu is beyond the human notions of space and time. For Eshu, space and time do not exist. As a result, nobody can escape his wrought. Sooner or later, he will inflict punishment on anyone who incurs his anger.

Past, present and future do not exist for him. The presence of Eshu is everywhere because the human, social notion of time does not obtain for him. He lives in the enduring present. Human beings may have good intentions to perform good works only to realize eventually that their actions are considered wrong. Again, the force responsible for chaos where order should exist is identified as Eshu.

In spite of his bad conducts which are dreaded by the Yoruba people do not consider Eshu as the devil or a force that is wholly and essentially evil. He possesses benevolent and protective power. Just as the epistemological status of Eshu is negative from human positions, his metaphysical status is beneficial to human beings due to his power to protect human beings and to do favour to them. Eshu is a force that cannot



be ignored. It is wise to ally with him or to be on his side. But it is not easy to relate to "a bewildering versatile character." The Yoruba people believe that Eshu has two hundred names. As a result, one does not know how to grasp his character and identity. So he is called one "who breaks into fragments and cannot be gathered together."

Chaos, confusion, disorder, evil conducts, fear, etc. threaten to split human societies and even the self-hood. The danger posed by Eshu is a metaphysical one because it touches on the depth of human soul. The mysterious nature of this force (Eshu) as a self-experienced reality gives rise to certain actions re-actions or responses termed religious. Religious activities are, in this case, attempts to placate the mysterious force or to be in good terms with the invisible force.

Eshu can be employed by someone to cause harm to another person. But once the task is accomplished; Eshu, known as Elegbara or Sigidi when he is employed to do harm to another person, returns to his sender in demand for rewards. The rewards could be fowls or animals offered to him. Eshu is believed also to be at the service of the Supreme God, even of other divinities, by inflicting punishment on those who offend against the laws of the Supreme God and divinities. In this case, he enforces the laws of the Supreme God and divinities.

Having examined the nature of human experience and seen its contradictions and oppositions, how does the African approach the duality of the Ego and the World? The African makes the Ego the centre of the world. This is the basis or foundation of African cultural expression. In other words, the African cultural expressions and orientation unifies the Ego and the World. It makes no distinction between the Ego and the non-Ego. Consequently, the Ego (Self) animates the World while the World, now another Self, becomes a part of the Ego. The world based on the living self is also living. Thus, the self and the World are One living reality. The Self could not be alive if all things around the Self are dead. Thus,



for the Black cultural reality, the Self and World are One living and personal reality. The order of the world and the universe is identical with the self or personal order. Therefore, a world that has no reference to the Self, a world that is not founded or centered on the Self has no meaning, significance, relevance and purpose. By virtue of the living experience of the Self, the world has meaning and unity. Since the Self and the World are One and Indivisible reality which is personally experienced no distinction, exists between Subject (Ego) and the Object (the world). Thus, all duality ceases; the duality of matter and mind; individuality and universality; time and eternity; reason and faith, etc. The Black culture, therefore, offers an artistic solution to the duality of experience. The Black cultural universe is alive; a universe of vital-forces, of art, of aesthetic continuum, due to the absence of any distinction between the Ego and the non-Ego. In the living universe of art, aesthetic continuum and of living experience, all opposites dissolve into one organic experience.

The African or Black cultural experience is immediate and personal. Immediate and personal experience mean immediate and personal contact with reality: God, man, nature, social facts, trees, etc. In other words, the Black cultural reality is grasped through immediate and personal experience. This is the method by which the Black culture arrives at what it believes to be real and true knowledge. As already mentioned, personal experience embraces political, religious, aesthetic, ethical, moral, etc. values. All these forms of experience in the world of aesthetic continuum void of dualities constitute one "field" and living experience. If the universe is a living force of aesthetic continuum and if no distinction exists between the Ego and the world, what do God, man, nature, spirit, ancestors, person, family, community, ethics, morals, law, art, aesthetics mean as personally and immediately experienced realities? How does the African approach the Other? How does he know it? These are the questions to be examined within the world-view or the universe of the Black culture.



Experience, in the Black culture, is immediate and personal. The Black culture, as shown has given an artistic solution to the antinomy of human experience. As a result, all Black cultural expressions within the world of aesthetic continuum, constitute one living experience. In the living world of culture, of vital forces, there is no impersonal experience. God, man, ancestor, spirit, etc. are personally experienced realities with personal values. Being a living experience, African culture is profoundly sensitive, musical, mentally satisfying, emotional in nature, rich in the possibilities of human living. The Black culture does not ask what the world means independent of the Ego but what it means to the Ego. Thus, it investigates personally or vitally, that is, spiritually, emotionally and mentally are not three different and distinct qualities or mode of approach to the Other but are One. The anthropologists, ignorant of the nature of experience in the Black culture (even in the Western culture), term the African culture and religion "animism" in a derogatory sense. Animism means, according to them, that the African cultural world is populated by spirit. Of course, the Western observers laugh at the "primitive" peoples or "savages" whose minds are "pre-logical". What does experience mean in the Western culture? How did the Western culture approach the duality of experience?

The Western culture draws a sharp distinction between the Ego and the World; between Subject and Object. It severs the Ego from the world and makes the latter an object of rational knowledge. The subject (Ego) and the object (World) exist independent of each other. To know the world independent of the Ego has been the aim of the Western scientific culture, but that aim was a failure. The Western culture wants to know the nature of the world, its mechanism, not what the world means to Ego. If reality is Subjective and Objective, what relationship exists between the independent realities -- subjective and objective -- in the Western world? Some Western thinkers have reduced the Ego to nature



(to material process in space and time) hence psychology becomes physiology, chemistry and physics. Others regard the Ego as independent of the World and plunge into idealism and voluntarism. To know the world, the West removes the Ego from the scene. The World becomes a mere object of knowledge, lifeless or a dead thing. True and valid knowledge (objective knowledge) for the West is rational and mathematical. Thus, the true and valid experience is not immediate and personal as the Black cultural affirms but impersonal and indirect. On the basis of impersonal experience, on the belief that the world is an object of knowledge, that reality is rational and a material process in time, the science of materialism (thermo-dynamics) emerged. In their everyday activities and behaviour; in politics, economics, affairs of the heart, not solely in physics, chemistry, biology, etc., the Western people want everybody to be reasonable not emotional; to be objective not subjective.

The Western scientific culture shatters the image of reality into a subjective -- objective antithesis with the result that the West failed to grasp and live with reality. How does science strive to unify human experience or resolve the antinomy? It subordinates the data of experience to an incomplete or unfinished image of reality. The Western man assumes that the world is intelligible but science re-defines the world as mere nature. But nature, the object of rational knowledge, has a narrower and a more meaning than the world. The so-called intelligibility of nature stems from the fact that it is an abstract product of scientific activity whose order is intellectual and which subordinates the data of the senses to an intellectual order. Here, the intellect is legislating to nature its laws and order. As a result, the so-called laws of nature are not empirical facts but the laws of reason imposed on the abstract nature and then transposed on to the whole nature of immediate experience. Nature, therefore, is the synthesis between the general concepts and principles of knowledge and the data of the senses. Scientific knowledge is true when it succeeds in subordinating



empirical data to the general principles of knowledge; that is, to general laws -- laws of reason; mathematical laws. But scientific knowledge cannot attain a speculative truth equal or superior to the truth of intuitive and imaginative work which unifies the opposite poles of human experience. Thus, the absurdity of the reduction of the Black cultural data to the concepts, theories and world-view of the West becomes much more conspicuous.

Scientific experience is indirect not direct. In other words, scientific experience is not direct contact with reality. Indirectly too, it has no knowledge of reality. Scientific experience is the procedure by which an individual, through certain defined and regulated method, indirectly establishes contact with the subject-matter of knowledge. However, scientific or experimental knowledge presupposes immediate experience. Scientific experience, it must be realized, is impossible without the immediate experience or immediate contact with reality. This is so because one reasons or thinks about something: experience. On the basis of experience, scientific experience arises. But science, however, distrusts immediate and personal experience and strives to correct it. Science, however, cannot explain or truly improve the knowledge gained through immediate and personal experience.

Scientific knowledge constitutes a very minute part of human knowledge. In everyday living, scientific knowledge plays little or no part. The knowledge of the people with whom we live does not come from science. Science appeals to immediate experience when it constructs its hypotheses and theories. It does not mean, however, that all scientific theories conform with the testimonies of the immediate experience. Science assumes beliefs which are often contrary to immediate experience. However, science can never be a substitute for immediate and personal experience.

Living experience constitutes the basis of all forms of experience. Science, however, removes the subject from the world and, thereby, reduces the



living experience to a lifeless one. In the world of aesthetic continuum, life is not essentially a biological process but a dynamic interplay of action, experience, reaction, etc. Since there is no isolated force in the vital world, all experiences and actions influence and intermingle with each other. Action and consciousness are interwoven forces. Action and consciousness belong to the experience of human beings. Thus, the Self (the Ego-World continuum) implies action and consciousness. Besides being a world of spontaneous activity, the world of aesthetic continuum, (as a world of self-experience) embodies action, will and self-realization. Mutual experience of the selves constitutes the basis of human solidarity. Every experience, in the Black cultural context, permeates one another. Every experience is connected with and penetrates one another.

The men of science isolate the living experience in order to scrutinize each element separately. As a result, they destroy its living unity, its inner dynamism and ultimately its mysterious character. Scientific experience does not want to recognize the mysterious elements in personal and immediate experience as it searches for "clear" and rational knowledge. In spite of the quest for rational knowledge, science has not and cannot explain the force mediating the mind and the object to yield knowledge. The process of that mediation is mysterious. Science has not discovered any physical contact between the mind and object. The act of experience, the immediate and personal contact with reality, might embody that mysterious unity which science cannot explain. One cannot explain how the world is centered on the Ego, how the whole universe and the Self are inseparable.

The impersonality of scientific experience, as mentioned before, is due to the removal of the Ego from the world. As a result, the Western people call impersonal judgements "objective". Such statements (rational, mathematical and statistical) are objective precisely because they have no personal elements. The "objective truth" of science is completely impersonal. That truth, therefore, cannot be the truth



about Personal God and of living experience. For the Western people, what is not "objective" is not real. They imply, thereby, that what is not impersonal is not true. The symbols, beliefs, ideas, principles, etc. which mediate human lives are living experiences of which no impersonal statements could be made. What scientific statements (objective, rational and mathematical statements) could then men of science make about Personal God, Spirit, ancestor, personal institutions and relevance? The validity of personal knowledge depends on shared experience within a culture, on personal needs and the values of the culture. Personal experience is not only complete but satisfactory in itself. The truth of personal experience implies personal acquaintance and cannot be grasped through self-detachment. To grasp the truth of personal experience, one must not only be engaged with but moved by that experience. Personal relations must be lived and felt to grasp the truth they embody. As a result, no objective statement can be made about the meaning of God, spirit, person, ancestor, family, etc. in the Black culture. It is not the scientific but personal experience that gives meaning to human life, determines human happiness and misery.

Culture arises from human experience. In other words, experience engenders certain activities termed cultural for the purpose of self-realization. The principle of scientific causality does not apply to cultural expressions and experiences. Such expressions and experiences do not deal with cause and effect. In the realm of culture, one is dealing with human values, motivations, needs, etc., not with the principles of thermodynamics. The empirical researchers are investigating into the causes of certain cultural events in Africa with the method of natural science. They attempt to explain one cultural event as caused by another event. Given the Hamites or Semites, depending on one's desires or prejudices, the empirical researchers want to explain the "half-Hamites", the "half-Semites", the "Negroes", etc. as effects. Given the Western ideas of God (Divine



Substance), man (mental substance), etc., they also deduce the Black cultural and Personal God, man, etc. The experts and specialists, with their mechanistic minds, do not even reflect on their activities to recognize the errors inherent in their modes of thought. What are the motivations, needs and values of a culture? This is the essential question of cultural experience and expression, and this question is psychological in nature not mechanical.

The Western experts have attempted to give a mechanical explanation of culture in terms of natural evolution. The naturalists supposed that all human expressions were the products of animal desires and passions. The mechanistic intellectuals, the physiological "psychologists" look upon language as mere animal reaction or sound. Human beings, like animals, express desires, passions, feelings, etc. But the naturalists could not realize that cultured people were aware that life had meaning, aim, purpose and significance which the theory of evolution denied. They did not know that human languages did not merely express desires and passions or merely organic needs but possessed meaning, significant; expressed experience and activity. Language is not merely a biological but a cultural product. The naturalists do not see language beyond the product of nature. Since their theory ignored selfhood, mind, spirit, etc., they failed to understand the moral, spiritual and intellectual aspects of language.

From the naturalistic view-point, language is a mere sound. But for cultured people, language is not only the expression of life but life itself. Experience gives rise to culture, language, activity, self-realization, etc. All these are intrinsically the same. Self experience implies self awareness or knowledge. Knowledge, on the other hand, implies and depends on general beliefs and ideas. Those beliefs and ideas are intrinsically bound to words. Consequently, culture and language are inseparable. Both have the meaning, significance, purpose, etc. The forms in which the meaning and purpose are expres-



sed may be different in different cultures. The language and logic of science differ from those of art. Every culture creates its own language depending on the nature of the beliefs which shape the culture. No black cultural community developed the language of material science, that is, the theoretically postulated concepts. If any did, the nature of Black cultural reality would not have been defined by immediate and personal experience. Science excludes personal elements from its knowledge. Art follows its own method and retains personal elements. Today, however, science no longer eliminates or sanctions the elimination of the Ego from the world. It no longer severs reality into the subject and object but unifies both in one aesthetic continuum. Thus, what the contemporary physicists have confirmed is the truth about the Black cultural reality. This truth, therefore means that the Western approach to reality was false.

The Western man cannot teach the Black people how to live in the world of aesthetic continuum or what the reality of God, man, community, etc. means in that world. Rather, the Black people have to teach the Western people what it means to live in a world of aesthetic continuum. Having failed to account for culture as a product of natural evolution, the Western experts want to explain African culture as the products of Hamites and Semites. The issue is not a mechanistic explanation of culture, not of cause and effect, but the motivations, needs and values of a culture within the context of human experience.







## Chapter Eight

### THE BLACK CULTURAL ONTOLOGY AND CONCEPTION OF MAN

The essence of everything that exists is Vital-Force. The universe of pure sound or pure sensation is a web of Vital-Force. The timeless and all embracing field of Vital-Force in the universe of aesthetic continuum establishes a dynamic relation between the ontological categories into which the Black cultural reality is divided: God (Supreme Vital-Force), Spirit, Man, Animal, Plant, Phenomenon without biological life. The theory of Vital-Force explains what all things have in common. Birth, growth, acquisition of being (force), health, illness, ethics, morals, psychology, etc., have their meaning and explanation in the theory of Vital-Force. Given the theory of Vital-Force, all Black cultural activities and behaviour can be deduced.

The philosophy of Vital-Force enables the Black people in their cultural universe to face reality as a whole. It establishes a way of life; provides goals, values and mental security. The reality of this philosophy depends on the great faith it embodies, its ability to create possibilities of living and a people with collective values. Without the dynamic and vibrant intuition that conceives the real as a Vital-Force, the Black cultural activities and expressions would have been empty of content: life. In the logic of science, the form; not the content, offers cognition. In other words, logic offers validity not truth. Without intuition, logical concepts have no content. Most experts and specialists would wonder about, question and deny the existence



of the Black cultural philosophy on the basis that the "poor, African savages" could never possess any philosophy. And, by philosophy the experts and specialists refer to the "systematic" and "rigorous" thought of the Western rationalists and scepticists. The Western philosophy was preoccupied with the pursuit of knowledge which, however, it never possessed. As a result, the West has no timeless philosophy capable of integrating the individual with the whole: community, universe, etc. This is so because the precise and verified scientific knowledge never proves satisfactory to human life as extra-scientific beliefs. Therefore, one must discard the idea that there is only one philosophy; Western philosophy. The basis of the Black cultural philosophy is intuition, personal experience and convictions; not the mathematico-scientific view of Nature. The supposition that social, ethical, moral, religious, aesthetic, artistic, etc. values could be scientific is false and erroneous. As a result, the belief in ancestors as the personified authority for a community of faith is much more valuable to life than the probability of science.

The theory of Vital-Force saves the Black cultural world from a static view of reality and makes that philosophy quite relevant to life. African philosophy is African religion; African religion is African art and aesthetics. These are inseparable from life and living. Many of the Black cultural beliefs do not require proofs because the owners of the culture do not doubt them. There are no doubts that reality is a Vital-Force, that Nature is a living-force, that the universe is a web of living-forces, that man is a living-force with intelligence and will, etc. As a living truth, the individual identifies himself or herself with the living reality; God, man, nature, family, community. Factual experience cannot provide sufficient ground on which human beings can build a philosophy to aid them in orientating themselves in the world. No philosophy of life can be based on doubt. This is why the Black cultural philosophy rests on faith. "...Ko ile re

le ori apata, nitori Oludumakan yoku", is a Yoruba saying on the top of a rock, because on the rock, every other thing is

The theory of Vital-Force is not a theoretical knowledge of the physical science. If the theory of Vital-Force was a scientific postulation, it would provide validity not vital intuition of the ancestral world, etc. How is this vital observation to have an adequate answer can be given reality is undeniable. Intuitive knowledge has no "clear" answer. African philosophy can never be separated from experiences. They are African intuitions. It is impossible to achieve a precise objective of what the African intuitives. of personal reality coupled with intuitive world of pure sound communicated. As a result, immediate experience of reality can never be achieved, and, if it were made so, it would lose its relevance and certainty.

The theory of Vital-Force is not a theoretical knowledge. Human beings must find their place in the world and find adaptation in the African about the nature of his own place in it, his relations with the forces in the world. Though it does not mean that all forces have a degree or level of vitality. Material things possess biological life. The Vital-Force determines its position on the earth. Plants, for example, possess consciousness. Animals possess consciousness fully awakened as found in man. But man has more consciousness than men. But



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the Creator of all things; knows all things, their nature, origin and relationship. God is the Wise Person, the One who truly knows. The theory of force emphasizes the inner relationship among all forces, the reciprocal interactions of forces, the dependence of the lower on higher Force, etc. Though man is dependent on the Supreme Force, God; he is not a helpless and passive force. God has given him the faculties, that is, vital-forces which he exercises in his daily life.

The ontological unity of Forces does not destroy individual forces. It denies, however, the existence of isolated forces (individuals) existing independent of other Forces. The interaction and inner relationship of all forces nullify the existence of any isolated force. God, Spirit, Ancestor, family etc., are ontologically one, aesthetic continuum of Vital-Force. As a result, religion constitutes the source and foundation of the Black cultural life. There is nothing like a "mental substance", the "windowless monad" or a "tabula rasa" in the Black cultural world hence individualism and rationalism are not the essential character of the Black cultural mind and belief. The theory of force takes the existence of individuals and of relations into account all at the same time. In the world of aesthetic continuum and vital-force; individuals cannot be precisely and clearly discerned. Rather, every individual force dissolved into and is re-born in the other. The individual and the universal are affirmed and grasped collectively. An individual human being, for example, is the microcosm of the world and community. By sharing in the collective spirit of the community, the individual manifests the spirit of community in him, attains a depth in the collective spirit and thus transcends his own world to embrace the collective world. Without this transcendence, the individual cannot become an authentic member of the community. "The way of objective truth (mathematics, metaphysics) leads away from the subject," Kierkegaard wrote. "...All essential perception touches upon existence or, to put it another way, only perception which has



a real relationship to existence, is real perception. ...Only ethical and ethico-religious perceptions have a real relationship to the perceptor's actual existence."

The Black cultural philosophy possesses empirical or natural evidence to confirm the interaction of forces. Human being, a Vital-Force, is endowed by God with the faculty of knowledge. He acquires natural knowledge through the exercise of the faculties. He can, therefore, know how forces interact. This knowledge, however, is not at the reach of everyone but those who have the ability to determine the interaction of forces. The diviners, for example, belong to the class of skillful men who possess the knowledge of the interaction of forces. The herbalists and hunters are also governed in their activities by the theory of the interaction of forces. The African does not claim that the whole of reality can be consciously grasped. The knowledge of the interaction of forces is possible on the natural order but reason cannot fully exhaust it because the interaction of forces opens up to another level of reality beyond human, conscious understanding. The African would never accept chance as an explanation for the unknown. The Yoruba people of Western Nigeria say often that "God is Wise; human beings are ignorant." But those who possess the knowledge of the interaction of forces can direct the forces to determined goals. The power can be acquired through learning or through the inspiration of the spirit.

Though all forces are in constant interaction, the complete knowledge of and mastery over the forces are beyond the power of created forces. Therefore, the African appeals to God as the All Wise God who knows all things, their interactions and relations. The manner the forces interact varies according to the nature and hierarchy of forces. The forces can be strengthened and can diminish, but never annihilated. The Supreme Force has a direct influence on all forces. Human beings have the power to reinforce or diminish the force of another person. This can be achieved directly or indirectly. Higher, vital forces



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le ori apata, nitori Oludumare ni apata, yanrin awon nkan yoku", is a Yoruba saying. "... Build your house on the top of a rock, because the Supreme God is the rock, every other thing is sand."

The theory of Vital-Force is a product of intuitive knowledge not a theoretically postulated concept of the physical science. If the method by which the theory of Vital-Force was arrived at were postulation (scientific postulation), the theory would merely provide validity not vital truth. The African can intuit the ancestral world, the unity of vital force, etc. How is this vital observation possible? Though no adequate answer can be given, the intuitively given reality is undeniable. How can the reality of intuitive knowledge be communicated? Again, there is no "clear" answer. African art, music, religion, etc. can never be separated from the self that intuitively experiences them. They are revelations of what the African intuites. It is impossible, therefore, to achieve a precise objective and specific knowledge of what the African intuites. The content of the world of personal reality coupled with the beauty of the intuitive world of pure sound may not even be communicated. As a result, immediate and personal experience of reality can never be scientific knowledge and, if it were made so, it ceases to possess personal relevance and certainty.

The theory of Vital-Force offers perspective knowledge. Human beings must know their place in the world and find adaptation in it. The theory informs the African about the nature of his cultural universe, his own place in it, his relationship with other forces in the world. Though everything is a Force, it does not mean that all Forces possess the same degree or level of vitality. Animals and plants are forces. Material things too are forces but do not possess biological life. The nature of every force determines its position on the hierarchy of force. Plants, for example, possess a dream-like type of consciousness. Animals possess consciousness but not fully awakened as found in man. Spirits have more consciousness than men. But the Supreme Force, God;



the Creator of all things; knows all things, their nature, origin and relationship. God is the Wise Person, the One who truly knows. The theory of force emphasizes the inner relationship among all forces, the reciprocal interactions of forces, the dependence of the lower on higher Force, etc. Though man is dependent on the Supreme Force, God; he is not a helpless and passive force. God has given him the faculties, that is, vital-forces which he exercises in his daily life.

The ontological unity of Forces does not destroy individual forces. It denies, however, the existence of isolated forces (individuals) existing independent of other Forces. The interaction and inner relationship of all forces nullify the existence of any isolated force. God, Spirit, Ancestor, family etc., are ontologically one, aesthetic continuum of Vital-Force. As a result, religion constitutes the source and foundation of the Black cultural life. There is nothing like a "mental substance", the "windowless monad" or a "tabula rasa" in the Black cultural world hence individualism and rationalism are not the essential character of the Black cultural mind and belief. The theory of force takes the existence of individuals and of relations into account all at the same time. In the world of aesthetic continuum and vital-force; individuals cannot be precisely and clearly discerned. Rather, every individual force dissolved into and is re-born in the other. The individual and the universal are affirmed and grasped collectively. An individual human being, for example, is the microcosm of the world and community. By sharing in the collective spirit of the community, the individual manifests the spirit of community in him, attains a depth in the collective spirit and thus transcends his own world to embrace the collective world. Without this transcendence, the individual cannot become an authentic member of the community. "The way of objective truth (mathematics, metaphysics) leads away from the subject," Kierkegaard wrote. "...All essential perception touches upon existence or, to put it another way, only perception which has



a real relationship to existence, is real perception. ...Only ethical and ethico-religious perceptions have a real relationship to the perceptor's actual existence."

The Black cultural philosophy possesses empirical or natural evidence to confirm the interaction of forces. Human being, a Vital-Force, is endowed by God with the faculty of knowledge. He acquires natural knowledge through the exercise of the faculties. He can, therefore, know how forces interact. This knowledge, however, is not at the reach of everyone but those who have the ability to determine the interaction of forces. The diviners, for example, belong to the class of skillful men who possess the knowledge of the interaction of forces. The herbalists and hunters are also governed in their activities by the theory of the interaction of forces. The African does not claim that the whole of reality can be consciously grasped. The knowledge of the interaction of forces is possible on the natural order but reason cannot fully exhaust it because the interaction of forces opens up to another level of reality beyond human, conscious understanding. The African would never accept chance as an explanation for the unknown. The Yoruba people of Western Nigeria say often that "God is Wise; human beings are ignorant." But those who possess the knowledge of the interaction of forces can direct the forces to determined goals. The power can be acquired through learning or through the inspiration of the spirit.

Though all forces are in constant interaction, the complete knowledge of and mastery over the forces are beyond the power of created forces. Therefore, the African appeals to God as the All Wise God who knows all things, their interactions and relations. The manner the forces interact varies according to the nature and hierarchy of forces. The forces can be strengthened and can diminish, but never annihilated. The Supreme Force has a direct influence on all forces. Human beings have the power to reinforce or diminish the force of another person. This can be achieved directly or indirectly. Higher, vital forces



have direct influence over lower forces; but the lower ones have no direct influence on higher ones because they have no will and intelligence. Indirectly, however, they can be the media through which the Spirit and the living-dead exercise influence on human beings. In this case, the lower forces have indirect influence on human beings. There was an incident in my family relating to a chicken with four legs. This was a violation of the natural order and it was believed that it had a meaning. After consulting the diviners, it was discovered that the incident referred to yet another one which took place thirty-five years before. A cow that was dedicated to a god by the neighbouring village was killed accidentally by hunters in my village. The god was demanding compensations through a woman in my family who belonged to the community that owned the cow. The members of the community offered certain sacrifices and bought a cow for the neighbouring community. This was a case in which the spirit communicated his vital influence to human beings indirectly through lower forces. Thus, the knowledge of the nature of forces, their reciprocal interaction, their action and relationship, how they strengthen or weaken another force, etc. is essential for human adaptation in the living universe. The African is not satisfied solely with the knowledge of how forces interact but why the events take place. As a result, the physical cause of an event does not prove satisfactory to him. He is not living in a dead world. Therefore, he goes beyond the physical to psychological, ontological and religious causes. This mode of thought and behavior conforms with the Black cultural premise, that is, the absence of any distinction between the Self and the World coupled with the belief or conviction that reality is a Vital-Force.

The nature of man within the universe of living forces determines, among other things, his ethical, moral and social codes. This is so because "social life reflects the working of the universe", as the Dogon and all African communities believe, "and, conversely, the world order depends on the proper



ordering of society". The conclusion which forces itself on me after the study of the Western culture was that the Western people can teach the Black people the technique of machine even though the Black people can only achieve a limited degree of success by imitating this ideal suggested by the Western culture. This is so because the Black cultural spirit is not mechanical in character. But, however, the Western people can never teach the Black people the art of living, the knowledge of human relationships, the position of man in the actual circumstance of life and the knowledge of human beings in relation to other forces. The West speaks about "natural laws", that is mechanical laws; but it neither knows the reality of such laws nor understands them. It has no knowledge of cultural laws which, fortunately, do not belong to mechanical laws. For the West, all things come from natural laws. For the Africa, all things ultimately come for God. He does not discard human intervention, the active intelligence of man and the interaction of vital forces. In the Western culture, the theory of natural evolution wanted to account for the phenomena of man and his cultural activities. The African does not deny the necessary relationship between man and animal as his theory of Force and interaction of Force indicates. He admits that the lower force has indirect influence on man. He realizes too the existence of a hierarchy of Force. Man has will, active intelligence and has been constrained by the Supreme God, natural order, social and moral laws "to exercise a normal and genign vital influence upon the environment." He does not impose on or expect such moral responsibility from animals. In the Western theory of natural evolution, the individual struggle for existence, fight, murder, etc. were condoned as natural law. If x kills y before y kills x, that is a natural law, hence good. Man is man by virtue of the beliefs he holds and the actual proceedings to which he is engaged. Thus, the nature, meaning and purpose of man and life are never the same in the Black and Western cultures. The materialists and mechanistic intellectuals have



ignored the form of life and society and dwelt on the problems of technique and skill to achieve material well-being. But of vital well-being, there is no word. Philosophy, ethics, morals, politics, sociology, psychology, art, etc. have become matters of technique in the West hence the triumph of behaviour by prescription over inner self-expressions and genuine spontaneity. Behaviour by prescription has led to the multiplication of specialists, experts, authorities, to prescribe the behaviour to the statistically normal but unhealthy machine-men even though the experts themselves are abnormal. There are millions of experts and specialists in anthropology, for example, but they have no knowledge of the forces at work within even a little African village. To the experts, events reach them long after they have occurred. Then they embark on research to establish cause and effect hence lose sight of the incomprehensible aspects of life and the living environments where the Black culture lives independent of the theories of the rationalists and naturalists.

The Dogon theory of the origin of the universe embodies the principle of the vibration of force coupled with the general movement of the universe. The Indian spiritualist denied materialism. The Western materialist denied spiritualism. We say that, for the African, all these constitute one reality: Life. In the Dogon theory of the origin of the Universe, "all germs of life" were already contained in the universe of Force. Due to the internal vibration of the egg of the universe, "the enveloping sheath" burst open and, at the seventh vibration, all the germs of life emerged and occupied their positions in the universe. Before, all things were anonymous and undifferentiated. At the touch of form -- the power of words -- everything acquired individual meaning, purpose and identity. From the minute seed of vital-force, the mighty universe was born. Before the emergence of man, the work of creation followed a rather simple line. But when man became conscious of himself, not by: "I think, therefore, I am", but by moving in the world of



feelings, a world of aesthetic continuum and through purposeful actions, the process of course of creation became complex. Man, according to this theory, was not a passive being or a mere spectator in the universe. He was not a static force or a rationalist. He moved in a world of feelings, that is, on the wave of the other which was a world of aesthetic continuum. Then, "personalities appeared who, after the Creator Amma, God, moved in the world of feelings, resembling man's ideas of himself and his own activities." Thus, beliefs and ideas are inseparable from men, and this goes again to show the the Black cultural concepts are not empty of contents and detached from immediate and personal experience. As concepts by intuition and imagination, they arose from the world of feelings and of ideals within the universe of aesthetic continuum.

Man, in the universe of force, "symbolically represents the vibrations and extensions of the seed that gave birth to the seed that gave birth to the universe." Extension, in this case, is not mathematical but aesthetic in nature. It is a field of human and social action not the theoretically postulated concepts of mathematical space and time or quantitative magnitudes. Man, therefore, is a microcosm. The first and the sixth, the second and the fifth, the third and the fourth, and the seventh vibrations produce the legs, the arms, the head, and the sex organs respectively. Thus, the relation between man and the universe is explained. While the seed, a vital-force gave birth to man's image; man also represents the image of the seed. Here, again, the duality of the Ego and the World, Mind and Body, disappears.

Man, according to this theory, possesses dual souls of opposite sexes. Profound truths about reality can only be explained mythologically and poetically. One of the souls, it is believed, inhabits the sky and another the body. The duality of souls expressed the principle of polarity or the twin-ness of Force, is so profound that what affects one affects the other, Man's behaviour, actions and



circumstances are therefore intimately related to the functioning of the forces in the universe or forces in general. This explains the African attitude towards life, death, sickness, misfortune, etc. The attitude stems from the theory of force and its interactions.

Man's development and personality are the manifestations of the development of Nommo: the symbol of ordered world, word, spirit and wisdom. The Dogon, for example, consider a newborn infant as the Head of Nommo; a herd-boy as the chest of Nommo. At betrothal, marriage and as a full adult, he is considered as the feet the arms and complete Nommo respectively. As an elder or a chief, he becomes Nommo and "the totality of the world of mankind." J.S. Mbiti also indicated that one's Sasa increase with age. The respect given to elders and to old age in African communities arises from the conviction that they embody spiritually the totality of mankind. Their authority is inspirational and, when they speak, people listen attentively.

The theory of Force integrates human psychology into a general scheme of thought. It offers a unified view of man and the universe in which he lives. This theory does not admit of the division of man into body, soul, will, mind, sentiment, etc. as independent and isolated forces. Rather, all these constitute a unified man and, as forces, all must be strengthened and not weakened. In the Black cultural theory of psychology, the emphasis is not on the analysis of the component aspects of man but on the unity of vital-force which can increase or decrease.

The vital-force of man can only increase to its fullest degree through man's relationship with God. For the African, nobody can sever relations with God, man, land, community, family, etc. and remain a human being. This expresses the ontological dependence of man, as a created force, on the Supreme God. God is an immanent experience in the African world. Thus, selfhood and personality depend on the religious character of the Black culture. The psychology of the Black people cannot be understood in terms of the Western view of psychology. We have seen that



man, in the Western scientific view, is a "mental substance", a "theoretical entity" without any relationship with God and with another "mental substance". It was on this view of man that Locke based democracy. The Western theory of perception holds again another contradictory view to the theory of "mental substance". The view is the theory of naturalism. As a result, the psychology of the Black people neither fits into the theory of naturalism nor rationalism. The Western scientific psychology studies physiology, neurology, hormones, subconsciousness, etc. but ignores the ethical and spiritual meaning of man. The materialistic view of man is not solely anti-individual but anti-personal. It ignores the inner man and attempts to define man in terms of material process in space and time. It speaks of "drives" instead of human orientation. Psychotherapy attempts to perform the functions of religion, ethics and morals or even to destroy such functions by pretending to remove inhibitions so that human beings could express themselves freely. In the Black cultural psychology, the fundamental issues are the relationship of human beings or of man with man; man with God; man with the universe; not the material elements of which he is composed.

The ultimate dependence of man on God does not imply that man has no freedom to exercise the will and intelligence he possesses. The Christians believe that all is from God hence the freedom of human beings becomes a dispute. The Western people believe that all is from Nature hence God's influence on man or man's relationship with God was denied by the theories of naturalism and rationalism. In the Black cultural view, will and intelligence are given to man, and he ought to use them for strengthening not weakening vital-forces. Though the lower forces are believed to be at the service of man, a pre-meditated or a wilful destruction of such forces is evil. Man is a causal force in the world of created forces. In this sphere, he exercises the vital forces -- intelligence, knowledge, strenght, wisdom, etc. which came ultimately from the Supreme Force: God.



Thus, man exercises control over lower forces. Plants and minerals are forces without intelligence, but not lifeless things. Animals, on the other hand, possess no active intelligence though they show signs of intelligence in their behaviour. "Animals hear and react; human beings hear and understand." Human beings understand and, as a result, occupy a higher level on the hierarchy of forces. Among human beings too, there are distinctions on the level of knowledge. The African identifies two levels of intelligence; "practical" and "habitual". "Practical intelligence is nothing more than slyness, cunning, intellectual grasp or cleverness. Habitual intelligence, on the other hand, means active knowledge, ability, understanding, wisdom." Since we have come into contact with European culture" Kagame wrote, "the fact of studying has suggested a conception formerly unknown from which has arisen another ubwenge. Ask about a child: 'Does that child have intelligence?' 'He has the intelligence of books, but he does not have intelligence'''.<sup>1</sup> The instructed child has no "knowledge of relationships, wisdom of life and of human situations." The European culture has brought the intelligence of books but not of the condition of human life, the knowledge of human relationships, etc. As a result, this new kind of knowledge does not strengthen human life, human relationships and communities.

The theory of Black cultural psychology sees character as essential in the stability of order and permits the idea and existence of community. The African knows that no condition in life is permanent, that he who is at the top today can be at the bottom tomorrow and vice versa. But something endures: name. And name defines character. Name is a sacred honor and it should not be strained through immoral conduct for that would bring shame on the family and community. The idea of Black personality stems too from the nature of man within the universe of forces.

<sup>1</sup> Janheinz Jahn, Muntu: The New African Culture, Grove Press, Inc. New York, N.Y., 1961 p 122



It is an awareness of selfhood, of moral responsibility and identity, of man's relationship with all forces of human community; past, present and future. It proclaims the solidarity of life and the idea of co-existence. It gives the individual a firm conviction that the whole exists in the individual and the individual in the whole. And African personality would be an empty concept without African religion. The idea of this personality means the embracing of the self-hood and the universal in the life of a person. Personality is the principle of distinction between man and animal, between one culture and another. In the Western history, for example, the Western people narrate about how many nations they conquered, colonized; the number of wars or battles they won, the strength of their instruments of warfare, the percentage of national income per capita, etc. The absence of such phenomena in the Black world has meant, for the Western people, that the Black people had no history. Many naive experts and specialists on the other hand pretend to justify that the Black people had history by narrating the internal feuds of Shaka the Zulu, the Western African empires, etc. Since they do not know the religion and psychology of the Black people, they cannot write on the Black history because they do not know the meaning of the Black history. To the Western man, war is a religion and purpose of life and existence. The truth of this statement does not depend on whether the Western people accept or deny it. One has to examine the Western history, the Western religion, the Western state of consciousness, etc. Have the African people not fought? They have fought against the Western intruders into their territory, and nobody would deny that their action was justified. They have fought against themselves and, often times, for the interest of the Western nations. But no Black community makes warfare a religion or a dogma of faith. As a result, no Black community believes that the meaning and purpose of life are the conquest of nature, the domination of the world and the subjugation of alien peoples. Only to the Faustian



spirit is war a religious necessity. It is absurd to speculate whether or not man is violent by nature. We do not know what nature is independent of culture just as the knowledge of man is impossible independent of cultural history. As there are different kinds of cultures, there are different kinds of cultural history. And to know the nature of each kind of cultural history, one must know the cultural religion.

The Western thinkers have written much about man and selfhood. The reader must have realized now that the identity of words in the Black and Western cultures do not suppose the identity of meaning. The Western view of man and selfhood differs from that of the Black culture, and the distinctions rest on the ontology of each culture. Consequently, the Black and the Western cultures do not speak the same language or their languages do not have the same content. Unless this truth is fully realized it would be impossible to arrive at what the two cultures have in common. On what is the idea of self-hood based in the Western scientific philosophy?

"The Aristotelian image of the universe enclosed man in space as in a room. Christianity, which took over this world-picture, directed his thought upward." The medieval, philosophical synthesis in the West derived its meaning of man in the context of the Greek idea of the universe and the Christian idea about God. That synthesis was an unhappy one due to the inevitable contradictions between Logos and Theos. With the collapse of Christianity and the Aristotelian universe in the West, the Renaissance Europe began to erect a new metaphysics of selfhood. This new trend of philosophy was in keeping with the trend of material sciences. Modern science, that is, the Renaissance science, through the works of Copernicus, Kepler and Galileo, destroyed the medieval image of the universe. Space became the object of mathematical calculations and was considered not only infinite but empty. Cultural space thus lost its vital reality while the new idea of space transformed life into a series of breaks, isolated and unrelated events, and spiritually offered no relationship be-



tween man and God. In the modern universe which Newton's mechanics established, the course of Nature obeyed "the laws of reason". In other words, the notion of scientific causality was founded in "compulsory predetermination and transposed on the whole of Nature". The result was the elimination of the will of God and of human liberty in the world because, we are told, everything in the universe obeyed the laws of Nature, that is, the laws of mechanics. Thus, the mechanistic and materialistic view of the world sharply made a distinction between subject and object and thereby laid the foundation of rationalism and intellectualism characteristic of the Western modes of life and thought. In other words, science or reason accepts the duality between the Ego and the non-Ego as exhibited by experience and emphasizes that distinction.

What is the nature of man in the mechanical modern universe? How is he situated in the artificial world of mathematics or in the impersonal apparatus, and what is the influence of abstraction on the conduct of man? Without the understanding of the philosophical and historical background of the modern, Western man and his universe, modern psychology has no meaning. Modern psychology is the study of psychology without a psyche or the study of man without a soul hence pure, biological mechanism. Can man as a whole, living organism, fit in the dead apparatus or the artificial world of mathematics where space and time are infinite and void? Undoubtedly, it is not a human world. For man to fit into the modern view of the universe, he must undergo a drastic transformation. His feeling, emotions, passions, spirit, personality, ideals, etc. have to be eliminated. Since Nature was said to obey the laws of mechanics, man too has to obey the same laws. Thus, psychology has to obey the laws of physics since man is viewed as a material process in time. Bio-physics, bio-chemistry, psychophysical parallelism, etc. are some of the terms expressing the reduction of man to matter. But the notion of man has changed since the modern man is a soul-less and abstract man in the abstract world of



mathematics. The religious and spiritual dimensions of man are eliminated hence, until today, materialism and rationalism are anti-personal and suspicious of personality. The religious, ethical, moral, political, economic and social crises of today stem for the narrow conception of man by science, that is, the narrow view of man by the Western culture. It was a conception which destroyed the hierarchy of culture by leveling it hence the destruction of religious heritage. With the abundant fruits of machine and mechanical products, the belief in reason to guide and control human life, history, affairs and destiny was strengthened. Thus, the modern, Western man based his whole life on the erroneous view of man and Nature. Today, it has become obvious that reason did not grasp reality hence could not live by it. Reason could not understand the forces of Nature which it dominated, not even of the meaning of man and the Supreme Force -- God.

The modern Western man re-acquired his sense of freedom after the collapse of Christianity in the West. Logos declared its independence from God and the world. All cosmological and theological speculations about man came to an end. The modern, Western man resolved that "the proper study of man is man," but, as we have seen, man is the abstract man. God was no longer the centre of thought. The modern man took the positions of God and the Cosmos. Thus, man became an object of empirical study. As man was centered on man, his relationship with God and the Cosmos was no longer a problem. Person, the self, selfhood, personality, etc. became objects of psychological and scientific inquiries.

However, the Western thinkers still intended to establish a metaphysics of selfhood even though the modern views of man and the universe were spiritless. In the works of Descartes, Locke, Leibnitz, and Spinoza, for example, the views about the nature of man embraced cosmological and speculative questions even though all these thinkers maintained an abstract view of man: mental substance, monad, "res cogitans", etc. But, in England, man was no longer an object



of metaphysical inquiry but of scientific investigation. John Stuart Mill transformed the empiricism of English philosophy represented by Hume and Berkeley (the scepticism of Hume and the theological polemics of Berkeley) into a psychological theory of matter and mind. The English empiricism, it must be remembered was a subtle idealism. However, the oppositions between empiricism and rationalism compelled Kant to embark on his Critique of Pure Reason. Before, the Western man accepted without question the authority of reason. With Kant, man set up an inquiry into his own reason. Thus, man was no longer the centre of thought but the self. The metaphysics of selfhood, that is, the philosophy of a Transcendental Ego began with Kant. Fichte constructed a system of that metaphysics. Hegel carried it to its ultimate consequence and, by trying to synthesize the cosmological thought of the Greeks and the Christian view of selfhood, he plunged into Absolute Spirit, an objectivized Spirit, which "swallowed up" the human self. In spite of the mention of God and Spirit, of pure thought Hegel's philosophy and idea of personality were essentially materialistic. The historical materialism of Marx was nothing but the Absolute Spirit of "absolute" Hegel turned upside-down.

The philosophy of Kierkegaard was an attempt to liberate the selfhood from the Absolute mind of the Hegelian philosophy. He set the whole vital existence of man against rationalism. Ontology, Kierkegaard held, defied the capacity of human consciousness or mind. Both the Parmenidean and Hegelian ontology gave rise to insoluble problems and provoked profound contradictions. Reason, therefore, cannot solve ontological problems hence one has to seek their solutions in a non-rational domain. Kant had shown in his Critique that reason cannot know God, world and the soul. This verdict destroyed the intention of the Greeks to have a rational knowledge of the Cosmos. The Greeks had treated the Cosmos as object and everything else was viewed as subject. The Mediveal philosophical synthesis was the combination



of the Greek idea of the Cosmos and the Christian idea of God, hence, an attempt to explain God and selfhood in "a half-speculative and half-revelational manner." Kant refuted the pretension of the Medieval Western philosophy coupled with the cosmological thoughts of Descartes and Locke which considered the self as an object, that is, "res cogitans". And having destroyed both the Medieval and modern views of ontology, there was no new basis for the construction of ontology. Kant destroyed a speculative metaphysics, but the problem of ontology remained crucial.

In the black cultural world, the doctrine of selfhood is resolved through the identification of self with the world on one hand and the relationship between man and God on the other hand. Undoubtedly, certain contradictions exist in this synthesis when we reflect on it. But the problem of selfhood ultimately implies the problem of self-contradiction. The thinking self is both the human mind yet claims to be the self of the concrete, individual person. In other words, the human mind represents the thinking self or an object and the concrete subject or individual person.

The whole contradiction encountered in ontology rises from the duality between the Ego and the World, that is, the self as a part of the world and the self which transcends the world. The primacy of the self as a part of the world and the self which transcends the world or the primacy of the self in its relation to the world constitutes the subject-matter of metaphysics. Though the Ego, as experience shows, confronts the world, it is not only a part of the world but transcends it, hence, the world constitutes the object of thought. In other words, the self and the world complement, yet oppose each other. The unity of selfhood depends on the solution to the antinomy of experience -- the self and the world, individuality and universality, oneness and manifoldness. In the Black cultural world, the individual is affirmed in the universal or seen in the



light of the universal. The universe of force as a community of life, the insistence on the spirit of community, collective ownership of land, the oneness of family; the solidarity between the living-dead, the present and the future generations, collective responsibility, etc. represent the manner in which the duality of individuality and universality is reconciled in the Black culture.

In the Black cultural community, the individual person is, at the same time, a universal person. In other words, the individual embodies the universal ego hence the "I" is fundamentally the "We". The individual person embodies the private and collective worlds. In other words, the individual is not only an individual but a universal person. Senghor implies this when he writes: "Here we see the Negro-African sympathising, leaving his ego to identify himself with the Other. He does not absorb, he is absorbed...I sense the Other; I dance the Other; I am". The spirit of collectivity expresses the universal individuality. The lack of distinction between the Ego and the other reveals the universal individuality. Though there are individual forces in the universe of forces, no isolated forces exist. The interaction among forces implies the dynamic unity or universality of forces. This universality, in turn, implies that the individual force is not truly an individual. According to the theory of force, every individual dissolves into the universal force. But, what happens to the antinomy of oneness and manifoldness? In other words, as the individual person is, at the same time, a universal person, we are confronted by another antinomy: the individual world and the manifold of worlds. Every person possesses his own perspective of the same world. In other words, whereas all individuals confront the same world, each individual does so from his own perspective. Consequently, the one world results into a manifold of worlds. How, then, can the manifold of individual worlds be the one world for all individuals? According to the theory of the interaction of forces, the world of each, individual self



forms one world, that is, a universal world or the universal self. In other words, the existence of the one world contradicts the existence of a plurality of worlds. However, due to the interaction of individual forces or worlds, the individual world or self is re-born in the Other.

Is the individual free within the community where the emphasis is not on the individual but the collective? Is the individual free to express his own thought or is his freedom denied by subjugating him to the will of the community? From the Western viewpoint, the individual African, in his community, has no freedom because he is absorbed by the whole community and subordinated to its laws. The self acquired freedom when it transcends the world while the primacy of the world over the self represents necessity or determinism. The individual, within the community, achieves a spiritual freedom as a transcendent self. That freedom, however, is defined in terms of duties and obligations to the whole community. Necessity, like time, expresses the world in relation to the Ego. When the self transcends the world or the community effects such a transcendence, the domain of freedom and eternity is reached. For example, the relationship between the past, present and future generations is personal. It shows the personal dimension of Black cultural reality. Thus, freedom and eternity belong to the realm of personal reality because this realm transcends the world. The individual within the community lives, therefore, a "double-life" or, rather, is "a being of this world and of another world." When we consider the world in relation to him as a self, he is subject to the world hence determined. Only as a transcendent self does he acquire freedom.

The unity of the self expresses self identity. A self that is torn between itself and the Other loses self-identity. This produces disturbing self-contradictions between the Ego and the world, the Ego and itself. Self-identity is the awareness of the unity of the self in relation to the Other. The



crisis of identity results from the disunity of selfhood because the world, society or social facts, etc. contradict the self and threaten his unity. In this case, the self struggles to maintain his unity or selfhood, that is, to overcome the contradiction between him and the world. The crisis of identity represents the loss of freedom or transcendence. In other words, the crisis of identity is the loss of spiritual world. Self-awareness and self-identity are possible only when the self transcends the world. The transcendental domain is one of a moral order.

In the Black culture, a community is not a product of logic but of faith. The community of faith is a moral community. Thus, to live in such a community is to live religiously. Consequently, the fundamental problem of a collective life is moral. The life of the community as well as self-awareness depend on moral foundations. The awareness of the self as a moral agent in a community represents the highest knowledge the African has of himself. It is an answer to the ultimate philosophical problem which is a moral question because self-awareness implies self-transcendence which, in turn, expresses a moral order. It means therefore, that reason cannot go beyond human self to grasp the Absolute Self, Absolute Spirit of God which the rationalists postulated. In other words, a rational proof of God's existence cannot be attained by human reason. Rationalism cannot, as a result, offer solutions to the problems of life. Man has to embrace faith because the full realization of selfhood must go beyond reason. As a result, the Black culture establishes the primacy of faith in God over reason hence the ultimate reality of that culture is religion.

The spirit of the Black culture embraces the African religion, art, music, aesthetic, modes of thought and association, selfhood and personality or a lived experience. This spirit, in terms of its whole forces, cannot be consciously known. As a result, it is impossible to create systems to handle all the needs of man when a conscious understanding



of man is impossible. Thus, the African life is not governed by closed but open systems; not rational but systems of faith. This explains why African communities are open to new ideas that may strengthen, not weaken their vital-forces. Such new tools and techniques are not merely material things but have profound consequences on the lives of the people. As a result, the alien tools and techniques must pass the test of the Black, cultural theory of values. Since life is not a closed system, the African draws inspiration from the past, short-future and from God; from diverse directions all at the same time, on which to base his activities.

The theory of vital-force unifies the spiritual-physical. Life is that union. We shall see in the theory of language how the magical power of word directs the life-force, gives form to the undifferentiated world of aesthetic continuum, etc. But the cultural laws shaping the destiny of the Black people must be sought in the constitution of their mind which is religion. The philosophy of Vital-Force has validity and application within the Black cultural world while contemporary physics endorses the cultural view of Nature as a living-force. But the philosophy of life, of integration and co-ordination is not science. Consequently, there is no basis to believe or expect that the Black cultural philosophy would have validity and application in the Western world. There is no universally valid philosophy for all cultures. However, if every culture makes its standpoint known, other people can determine if the cultural activities and behaviour of any group of people are true and valid. The Black cultural theory of Vital-Force constitutes the basis on which the Black cultural activities can be meaningfully evaluated. And, in evaluating such cultural activities and behaviour, it must be realized that the knowledge of science does not constitute the convictions by which the Black people live. Even scientific nations still need the science of feelings and emotions to base, justify and defend their institutions. Consequently, the philosophy of life cannot



stem from the probability, validity and scepticism of science. By philosophy, the Western people think of the systematic and rigorous thought based on the scientific view of God, man and nature. As a result, they deny the existence of Black cultural philosophy or look upon it with contempt. An examination of the Western history of thought will show that the Western philosophy failed to grasp reality, that it was based on the partial if not an erroneous view of reality. And, for the purpose of life, scientific philosophy is unsatisfactory. The Western philosophy did not only fail to grasp reality for reasons already indicated, it would be a tragedy to subordinate the Black cultural reality to that philosophical view.

Therefore, the Western theories of psychology can never do justice the Black people's ideas of themselves within their cultural world. Since the Vital-Force of man is wholly unknown it is erroneous to reduce man to a system said to be the explanation of man's reality. Behaviourism treats man as a merely biological entity and denies the inner man. The introspectionism of William James dismembers the whole man, studies the empirical self and ignores the inner self. For him, the "I" falls within the metaphysical realm hence outside the context of the empirical study of man. Freudian psychology studies the subconscious but ignores the wider range of psychic reality in the realm of self-hood. Gestalt isomorphism studies the neurological processes which are not even observable in healthy human beings. For the sake of objectivity and "clear-cut" knowledge, science has to ignore the moral issues of good and evil or the essential aspects of man which are ethical and moral. By ignoring these essential factors, scientific psychology would never understand the psychology of the Black people. Even the so-called study of personality as found in the theory of Gordon Allport can neither grasp the Black personality nor character. None of these psychological systems can provide the Black people, in their



cultural world, any rule of right and moral conducts.

What the Black cultural theory of Vital-Force unfolds is the nature and heirarchy of existence. In the context of human existence, God is the centre of thought, and morality, the basis of existence. The study of the psychology of the Black people can never ignore the realities. In the context of human existence, God is the centre of thought and morality the basis of existence. The study of the psychology of the Black people can never ignore the ethical and moral dimension of life and still claim to be the knowledge of the Black people. Empirical knowledge, in the Black cultural context, does not refer solely to what the eyes can see in space but embraces the invisible forces behind visible facts. The African culture emphasizes the unity of the visible-invisible which eventually differs from the notion of empirical data, that is, what can be seen, touched, measured, quantified, predicted. If the Black cultural theory of Vital-Force is not "objective", it is because scientific objectivity belongs to artificial situations. If it is not clear, it is because clarity is the ideal of scientific goal. In the world of aesthetic continuum, the Black cultural spirit lives with the whole reality without the dissociation of sensibilities.



## Chapter Nine

### SPACE AND TIME IN THE BLACK CULTURE

Slowness of movement is one of the essential characteristics of the Black people in their cultural world. This slowness of movement is a national character as well. The Western people; missionaries, businessmen, tourists, medical doctors, students, etc. who have come into contact with the Black people in their cultural world realize this truth but do not admire and comprehend it. Some African people who have come into contact with the fast tempo of the Western life, though they may admire it for its material success, do not admire it as a way of life. In all things, the African is religious and slow. A glance at the activities of Black people in their cultural life would convince anyone of the truth. While in Nigeria last summer, 1974, I felt impatient over the slowness of a telephone operator to get my call through and threatened to cancel it. The operator, a Nigerian, then asked me: "Have you just come back from overseas?" Both public and private offices, public employers and self-employed, betray the slowness of the national character.

This further showed that "modernity", in the Black cultural world, is essentially an alien imposition on Black people from the external world through the exigencies of industrialism, commercialism, international scramble for new sources of raw materials and markets for finished products. Modernity did not arise from the inner and religious tendencies of the Black people. In spite of the impositions from without, the Black people have not and can never be Europeans. They may possess, as indicated



earlier, the Western ideas and tools, they can never be Western people. Superficial analysts and the scribes of social change have seen the Black people with the mass-produced and standardized products of the West and proclaimed that "Africa has become modern", that is, "better" and another "Europe" and "America". Such terms like "modernity", "development", "progress", etc. have no meaning or content unless a person indicates in reality what such terms apply to and the standard for their evaluation. Some Western students of "African politics", including their professor were appalled that "the African traditional people" as the professor called the African people "resist change". Every Western student in the class, including the professor, wanted "change". But none asked about the nature of change, something which the African can never fail to ask. When I asked the students if they wanted Communism they disapproved of it passionately. Those democratic students wanted "change" and regarded themselves as "modern", "developed" and "progressive" peoples because they did not "resist change". Only "the traditional African people resist change". Is communism not a change? Why did the modern and progressive democrats resist it? The Western people think in terms of intention and success but ignore the deed, its process and consequence. The Western students in question did not ask about the content, meaning and direction of change but merely wanted change. When the change was given to them, after the event had taken place, they wished they had no change or that kind of change. This pragmatic philosophy has instructed them "to act, afterwards think". The African does not want change for the sake of change but a meaningful one.

Study the form of a culture; its religion, philosophy and form of art, and you will discover the unconscious character of a people and the nature of space and time within the culture. The nature of space and time has something to do with the nature of reality within a culture, and determines the character and behaviour of a people. Is reality,



for example, a material process in time? Is it outside and independent of space and time? Is it within and out of space and time all at the same time? The Western culture believes that reality is a material process in time. Its antithesis is the Indian (Asiatic) culture that reality is outside space and time. As a result, for the Indian philosopher, life in time and the material world are mere illusions. The search for "authentic life" outside the process of time constitutes the basis of Indian religion and philosophy. For the African, reality is one aesthetic continuum without any duality, hence, not "in" space and time or "outside" space and time but space-time continuum.

As a result, the Black culture is not materialism and rationalism (the Western culture) not Spiritualism and rationalism (the Indian culture), but Vitalism. Europe rejected Islamism and Buddhism. India rejected Christianity and the West has never embraced Christianity. Why did Christianity, Islamism, etc. find followers in the African world which still retains her own religion? The cultural spirits of India and the West are not only intolerant but antithetical. One has to study the forms of the Western and Indian arts and philosophy to see the profound abyss separating both cultures. The Black cultural spirit, on the other hand, wants to synthesize the Western and the Indian cultures. What are the African, Indian and Western attitudes towards life? Examine the religions of those peoples and cultures. The Western creed of materialism loves perpetual movement, infinite mobility, conquest and experiments with life in the name of adventure. The Indian withdraws from the world to meditate about it. He loves tranquility, gentleness of disposition and, in his contempt for life as a process in time and passionate love for a spiritual life, can immolate himself to gain the Nivarna. And the African? Let us examine the minds of "savages" to whose communities I belong, the savages whose lives refuse to die.

The scribes of materialism ignore the constitution of the mind of a people as the basis of life and activity but prescribe alien tools of administrations;



political parties, bureaucratic institutions, constitutions, President and Prime Minister, etc. as decisive factors of modernity. These are the solid proofs (empirical proofs), alluded to by the mechanistic intellectuals as the truth of "modernity" by which they mean that the non-Western people have "become" Western people, that is, "better" and "developed". The examination of the constitution of the minds of a people and of national character refutes the theories of the Western experts.

The African people, in their cultural world, are slow. In spite of their slowness of movement, there exist the flow and ebb of feelings, emotions, vitality, profound excitement with a massiveness of momentum. The positive qualities of the Black culture constitute the sources of the weakness of the Black people when confronted by the West people. Slowness of movement, the emphasis on the collective instead of the individual, the feelings and emotions of ideals instead of rationalization, personal attachment to the Other instead of rationalism, the feelings and emotions of ideals instead of rationalizations, personal attachment to the Other instead of self-detachment, etc., are positive qualities of the Black culture. For the Western man, such qualities are impediments to individual success. As a result, some Africans who have observed the Western people in their cultural world strive to imitate the ideals of the spirit of individualism, to sever all ties with their families and communities, etc. But they merely fight a losing battle by striving to negate the unconscious beliefs governing their character. For the African, the land and the family are the roots of human existence; not the sea, the air, the wilderness of life in isolation. The Black people have not produced any Christopher Columbus, no Copernicus and no Luther. How can the Western people conclude that the world of the African has collapsed when they do not understand the psychic qualities of the African?

The African or the Black man has an infinite capacity to endure sufferings. He refuses to die in spite of all the burdens the Western man imposed on



him; the burden of colonialism, racism, slavery and all forms of psychological tortures. The Black man's strength is religion; a belief in God and the supreme value of life which refuses to die. Immortality, for him, is not fame or honour achieved through conquest but a living immortality in the community of the living. To the Western mind, the African character is difficult to understand. The African mind appears too "vague" and "unsystematic" to the logically oriented Western man; a rationalist. The Western mind, operating with certain intellectual maxims like space and time, invented marvellous things. But the West has no science of feelings and emotions or the religion (the philosophy of a people is religion not logic) of human integration. The West has no religion of subordination, self-surrender to the Other and renunciation. Only during war does the Western man appeal to emotions to unify a people for the purpose of conquest or resistance to conquest. Otherwise, the Western man abhors emotions. His idea of "developed" nations entails the elimination of emotions and feelings in order to achieve a "matured" and "rational" state of life. He does not consider it proper for a man to betray his emotions. Children and women may be excused but he thinks that "reasonable" children and women should not betray their feelings and emotions. The elimination of feelings and emotions is a necessary condition for a success conquest. A conqueror must not only be indifferent to the loss of his lives but the lives of others.

At the Conference of the American Anthropological Association held in San Francisco, Dec. 2-6, 1975; I presented a paper on the "The Mother Goddess Worship in African Communities." I called the Western experts and specialists to examine the minds of those cultures governed by the woman's mind (feelings and emotions of the ideals) and compare them to the male (rational, unemotional, systematic) mind of the West. The former are usually non-belligerent as the Western culture. In other words, the cultures governed by the woman's mind do not consider the conquest of the world and alien peoples as the meaning and purpose of



life. On the contrary, and as history shows, every major development in the West was through war, rumours of war or the tensions of war. Of course, the Western experts did not like the ideas nor did they consider that nature and land, seen symbolically as a gooddness or Mother fertility possessed a world-view, a mode of thought and association, ethical and moral codes, etc. Rather, they were interested in "empirical facts", in "field work", in information and documentation of empirical facts which they claimed to have observed. Since, for the Western man, Nature is a machine, the Western experts were not interested in a cultural world-view which proclaims that Nature is alive and symbolically a woman. They were interested in studying "primitive" cultures but not ideas of the "primitive" cultures which challenged the "civilized" world-view of the West.

Ironically, too, no Western expert and specialist wrote a paper on "Mother Goddess Worship" in the West. The reason was obvious. Since only the "primitive" people "worshipped" mother goddess and since the Western people are "civilized", then that primitive phenomenon cannot apply to the West. For the "primitive" people, the Mother Goddess established a rule of conduct governing the activities of their communities. What standards govern the activities of the Western women? The male standards! The Western experts and specialists look on their women in relation to men, and women strive to become men because to be a man means to be unemotional, logical, strong, an engineer, a general, a sailor, not a "house wife", not "washing dishes", "changing diapers", etc. Everybody wants to "play roles" and find self-fulfillment not in the home but in pursuing external jobs. Examine the cultures based on the woman's mind. They do not define women essentially in terms of their relationships to men but to society and social hereditary. The Western experts and specialists felt eventually that a "woman" ought to represent the Western culture. Since the West has no "Mother Goddess" and will not accept any in order to safeguard its "civilized" status, the Western experts and



specialists voted to bring in the Virgin Mary in the form of "Mother Goddess" into Western culture. The theme of the Symposium then became "The Worship of Mother Goddess, Virgin and Saints". The Western people had "Virgin" and "Saints" while the Africans and Indians had "Mother Goddesses". The "Mother Goddesses" were thought to be sexually immoral while the "Virgin" and "Saints" were pure and non-sexual. The Western experts and specialists thus felt that the "superiority" of the Western culture over "primitive" cultures had been preserved through the separation of the "Virgin" and "Saints" from "pagan women".

The African mind may be "vague" and "unsystematic" because it sees the individual in the light of the whole. In the West, life has been sacrificed to the "clarity" of pure reason, a clarity that has no hold on life, a clarity that exists on the artificial situation of mathematics. It is a clarity achieved by isolating the individual from the stream of life and left static in space. The African mind is vague but not unrealistic. Reality cannot be grasped rationally. Can the Western mind admire anything vague and unsystematic? Can it admire spontaneous activities and expressions? Personal realities can never be expressed quantitatively. Living realities do not fit into the requirements of pure reason.

In the Black cultural world, there is no haste. The question of time appears entirely absent. The African cultural activities and behaviour, like volumes of sound, gather momentum, ebb away and reappear in endless repetitions. Each repetition embodies new emphasis, new combination, new significance and vitality. The African flows on the wave of the Other and absorbed by it. On it rests his profound humour, his profound imagination and the ability to draw wisdom from events which may appear triffling to others. The personally experienced reality carries the African back and forth on the wave of the Other. What, in the nature of the Black culture, is responsible for the flow and ebb of passions in African character the slowness of movement, the feelings and emotions of the ideals, the ability to see



the individual in the light of the whole, etc.? What effects have the space-time continuum on the African behaviour?

Space and time constitute undeniable psychological facts of human experience. Human beings do not only perceive events in the world in time-order, they are one of such events in the world. As a result, they flow in time and share the flux of time with other events. From the flow of events, human beings become aware of the past, present and the future. Events flow from the future to the present and then to the past. In the flow of events, human beings find themselves in the centre of time called the present. As the present becomes the past, the future soon becomes the present only to flow again into the past. Human beings therefore find themselves in the continuous present which is the enduring NOW or in the duration of time.

Time possesses a peculiar feature which human beings fully recognize. Time can neither be stopped nor reversed. Therefore, human beings are bound to go forward not backward in time. In other words, they cannot physically go backward even though they can do so in their memory. Time has no static position. Human beings are subject to its inexorable decree: birth, growth, death and decay. The elements of feelings and emotions are inseparable from the human view of time.

Every organism experiences the organic space and time, that is, the space and time where it lives and constantly strives to adapt to the conditions of the environment. Human beings, on the other hand, have perceptual space; but it is not a simple, given fact. To the perceptual space correspond all various kinds of sense experience like the acoustic and kinesthetic, the optical and the tactical. But human beings do not live in the world like mere things or carried by the flow of time like pieces of wood. They transcend the world of "things" and arrive at an enduring world. So far both the Black and the Western cultures recognize the existence of the psychological space and time with the emotional qualities they



possess; the phenomena of birth, growth, death and decay. But the nature of reality defined by the religions of both cultures will eventually determine the activities and behaviour of a people in space and time. Religious beliefs determine the direction of movement in the ocean of time. Without such beliefs, human beings would be at the mercy of mere events to toss them about like woods. Without the direction which is perspective knowledge, human beings will flow aimlessly and meaninglessly. As indicated earlier, the Western observer have misjudged the Black cultural data because they do not know the nature of the environment from which the data arouse and the normative theory of that world. In other words, having sensed cultural data they cut off the past, cut off the relationships among cultural expressions, cut off the normative and ontological referents of the data, remove the data from the context of vital time and nothing remains but dead facts. Then they mechanically re-arrange such facts with foreign assumptions and standards and term the result a "scholarly knowledge" about the Black culture. The errors of the Western experts must have now been noticed. Culture; the basic beliefs, convictions and ideas by which people live meaningfully, and the activities which such beliefs engender, are not science and cannot be treated like material things. It happens that most Western experts do not know the distinction between the Black culture and the Western science. In the West, everything is science or supposed to be science. Therefore, the Western experts argue, science will offer them the knowledge of the Black culture. We see that knowledge does not mean the same thing and possess the same character in the Black and Western cultures. In other words, the method by which each culture arrives at its idea of true and valid knowledge of reality is different.

Reality, as earlier mentioned, is not an observable property or a material entity. But it is observable in principle through reflection and not independent of the nature of every cultural norm because, as reality, it shapes the character of a



given culture. So, the thesis of this inquiry thus goes: Culture is a response to human experience. The knowledge of the nature of experience is necessary to know the nature of reality within a given culture. Reality, in turn, has something to do with space and time. In the Western culture, the true and real knowledge is scientific knowledge hence mathematical and impersonal. For the Black culture, it is personal. By personal, I do not mean a single individual but the fact that reality must in some way affect the person, that is, be personally experienced. Opposed to this is the scientific effort to remove the Ego from the object of knowledge. Now, we ask: How do personal and impersonal realities affect space and time and human behaviour? A personal reality cannot fit into impersonal space and time while an impersonal reality cannot fit into personal space and time. Where, then, do the differences lie?

In the Western culture, reality is that which is inferred from "the nature of things". It is not given to immediate and personal experience but to indirect (scientific) and impersonal experience. Thus, reality in the Western culture belongs to concepts by postulation: God, man (mental substance), idea, body, law of reason, law of nature, electron, electro-magnetic field, individual soul, etc. All these are theoretically postulated concepts with operational function. They are never found in personal and immediate experience; never sensed, felt and personally lived. Being postulated entities, they can only manifest themselves, not in space and time with emotional contents, but in equally abstract and postulated space and time. Life, in these abstract space and time, is mechanical or a function of machine. It must be unemotional and unsensitive to conform with the requirements of abstract space and time. Some Western people may assert that they cherish feelings and emotions but only to emphasize the profound contradictions inherent in the Western world: the contradictions between individual and the community, between individual and collective interests, between faith and reason, logic and truth of the heart;



contradictions between thought, word and deed, By living according to the requirements of pure concepts, mechanical life results in the atrophy of feelings, emotions, imagination and personal reality.

Organic space and time have emotional contents. But, for the nature of reality in the Western culture (scientific or mathematical reality), organic space and time prove inadequate or unnecessary. Scientific reality demands a uniform time, a flow of time which is the same or alike and unvarying in all places and at all times. Darwinism, for example, a study of animal evolution with the methods and norms of science, operates with the scientific space and time. If space and time are uniform or unvarying in all places and at all time it means that the present state of the world corresponds to that of twenty million years ago. Culturally speaking, that is not only impossible but absurd. In the world of culture, it is absolutely impossible to know nature independent of man, a cultural product and culturally conditioned. The anthropologists may possess bones or skeletons of dead animals; but the scientific space and time are not cultural space and time hence the scientists, with their culturally conditioned ideas, reason, thought, etc.; cannot know the world of pre-human beings. In terms of reality, evolutionary theories are masks of ignorance.

To arrive at metric time, the astronomers regulate their clocks with reference to the rotation of the earth, the stars, etc. But neither the solar nor the sidereal time is uniform yet science wants a uniform time. Nowhere in the universe can anyone observe a uniform time. One will observe solely different rhythm and motion of time because some events are slow and others fast. Uniform space and time, therefore, are postulated or defined but never given or not a datum of human experience or of the universe. "Space and time have no real existence; they are the mathematician's variables." Consequently, the notions of past, present and future as mathematical points must be erroneous. If these postulated concepts are regarded as realities, the conclusion is that reason can grasp reality or that reality fits



into schemes of logic or reason. The Western people believed it and thus falsified the realities of Personal God, man, world, etc. as personally experienced realities.

Uniform space and time, postulated concepts, have no emotional content hence anti-personal. Though scientific time is defined, is it strictly uniform? To answer this question, the men of science appeal to the laws of mechanics expressed by mathematical equations. And not only that, they claim that the laws are valid because they arise from their observations of nature. The explanations are logically unsatisfactory. The men of science need a uniform time to formulate the laws of nature. To test their so-called laws of nature claimed to have arisen from the observations of nature, they need to compare such laws with a uniform time. But, if the uniform time does not exist, how can the laws of nature deserve that name? The time-standard, a uniform time, needed to test such laws does not exist. The men of science find themselves in a profound dilemma. The knowledge of a uniform time presupposes the knowledge of mechanical laws. But the latter depends on the knowledge or existence of a uniform time; but, as we know, no uniform time exists in the universe as an empirical datum.

Here is the nature of conspiracy and cunning of reason in science. The rational conspiracy and cunning have aided the men of science to discover the relationship between natural force and power; aided the invention of planes, submarines, tanks, cars, bombs, etc. These are the effects of the mathematical refinement of space, time, matter and motion. But rational conspiracy and cunning of science, the author of scientific instruments of warfare, has never been able to build on men and women create political principles of association, philosophy, ethics, morals, etc. which conform with the reality of human life.

Are postulated -- defined -- uniform space and time true? Science does not speak about the truth and falsity of ideas because it does not grasp reality.



Rather, it deals with the function of ideas. Consequently, those who mould their lives according to the requirements of scientific space and time, though they may possess a lot of material power, are psychologically and metaphysically uprooted from reality, spiritually and personally starved of meaning and relevance. Mechanical societies have been postulated as the models of life which the African people should imitate. The mechanistic intellectuals who have embarked on research works into the non-Western cultures have not researched into the psychological state of the mechanical societies. In the mathematical space and time, it is not life that is progressing or advancing but pieces of individuals without depth and height. Technological development is also an optical illusion because it is not an organic development but rapid successions of isolated, material things.

Uniform space and time are merely postulated so that the men of science could have a standard with which to measure the flow of events. With that standard, the men of science arrive at "the laws of nature" which, again, are neither empirical facts nor personally experienced realities, not even "necessities of thought". Physical laws, the laws of nature, evolutionary laws, etc. are all mechanical laws. When the men of science succeed in re-arranging isolated facts, observed separately and successively, with the serial order of space, time causality; they call it a scientific knowledge, that is, the knowledge which establishes order in thought.

Mathematical space and time, "the fictions of the mind", possess no validity in the psychological and physical realities. Rather, they are solely the symbols of relations in the abstract world. Their truth does not refer to things but to abstract propositions. In scientific space and time, all differences and diversities found in immediate experience are completely eliminated. Thus, one arrives at homogeneous space and time. But as empty concepts, anything which is fitted into them is measured, quantified, predicted in advance hence receives the name of "material fact". Empty space and



time serve for the ordering of events in the mathematical order of cause and effect. Through the mathematical space and time, the men of science arrive at the ideas of "unique systematic order", "the unity of nature", the "laws of nature", etc. All these are not empirical facts and personally experienced realities but concepts by intellection. To arrive at the objective time, pure reasons separates all things from time. An individual removed from time becomes static or immobile. He or it becomes a mere extension in space. Thus, scientific space and time are, strictly speaking, one thing: a static extension. Space and time (or Space since time receives the same treatment as space) become a chain of cause and effect, mathematically and infinitely divided. Everything -- matter -- is rigidly determined in scientific space and time. With these artificial space and time, the mechanistic intellectuals pursue their so-called "clear-cut", "precise" and "objective" "facts", "systematic and rigorous" thought. All these artificialities have no validity in the context of reality as personally experienced.

The mechanical space and time mould the technological and industrial lives of the Western people. The industrial life (mechanical and rational) reversed the meaning of time from the African cultural standpoint. Progress, in the mechanical world, is not only quantitative but means the rapid succession of material events from one point to another. In this context, the past is "old", "inexistent" and "frozen". The hope of the mechanical man is in the mathematical future, in the "new" and the "latest". Since time has "objective" existence for the mechanical man, he strives incessantly not to lose time and to conquer immense space at a minimum time. But he does not know the meaning of the inner and leisured time necessary for growth. The mechanical time enables the Western man to function successfully. By transposing the mechanical time on life, it results in the atrophy of the art of living, of genuine spontaneity, of feelings and imaginations of emotional ideals, of genuine human relationships, etc. Every material



thing is efficiently administered even with the press of a button; but life is inefficiently lived. This indicates, however, that the success and failure of a people depends on the ideals of their culture.

Instead of theoretically postulated concepts of space and time which are "clear" and simple, one must go to the realm of intuition and imagination to grasp, not even "clearly", the Black cultural view about space-time continuum. Space and time, in this context, are nothing independent of the events which occur in them. In the space-time continuum events states of the framework. Time is not an idea or a notion, but one of those things which the African has without knowing it. The Black cultural space-time continuum has emotional contents because it is a field of social feelings and symbols. It is essentially vinculated with life itself hence time does not exist, for the African, independent of events. Time is not empty of content in the Black cultural context. And for this reason, the African does not possess empty concepts (concepts by postulation) necessary for the study of material science.

John S. Mbiti touched on the "notion" of space and time in this book: African Religions and Philosophy. African people understand time in terms of "events which have occurred, those which are taking place and those which are immediately to occur." This corresponds to the "natural" or "empirical" view of time governing natural events like the rainy season, dry season, the sowing and harvesting periods, birth, etc. These events are time itself. Remote things whose immediate occurrence is unlikely, Mbiti explained, do not fit into the African category of time. Such events "fall within the category of No-Time" because they have neither occurred nor would immediately occur. Thus, the African has no conception of an infinite future and by implication, of an infinite movement. The African meaningful world, therefore, ends within the range of the personal contact. Infinite future, by virtue of its remoteness, has no meaning to the African. From the African cultural standpoint, the concepts of the Western



culture (concepts by postulation) have no meaning because they do not refer to and depend on personally experienced reality. Infinite progress, a purely abstract notion, does not exist in the Black cultural world-view and reality. Those events, however, whose occurrence is inevitable, "belong to potential time" belong they fall within "the rhythm of natural phenomena".

The African possesses "a two-dimensional view of time; a long past, the present and virtually no future". This view of time still refers to the cultural time. In the West, the lineal view of time has infinite future, but the Black culture denies the existence of infinite future. The lineal view of the Western cultural time has no indefinite future, but the Black culture has an "unlimited past". The Western culture has a definite present, that is, a mathematical time. For the Black culture, there is no mathematical point or instant called present but a "fluid" which has implications in the past and future.

"What is taken place now no doubt unfolds the future," J. S. Mbiti wrote, "but once an event has taken place, it is no longer in the future but in the past. Actual time is therefore what is present and what is past. It moves 'backward' not 'forward' and people set their minds on future things, but chiefly on what has taken place. This time orientation, governed as it is by the two main dimensions of the present and past, dominates African understanding of the individual, the community, and the universe which constitute the five ontological categories: God, Spirits, Man, Animals and plants, phenomena and objects without biological life."

J. S. Mbiti further explains the African cultural notion of time with the terms: Sasa and Zamani. Sasa constitutes the period of immediate concern, extends into near future and over the past of personal experience or re-collection. "Sasa has the sense of immediacy, nearness and now-ness." It embraces what is about to occur, or in the process of occurring or realization, or recently experienced. ...Sasa is



really an experienced extension of the Now-moment stretched into the short future and into the unlimited past, Zamani." Older people have longer Sasa periods. Beyond and within the individual time exists the Sasa -- collective time, consciousness or spirit -- of the community. The community has its own life hence time which embraces the past, present and future generations. "Now-period has a short future, a dynamic present and an experienced past."

"Zamani is not limited to what in English is called the past. It also has its own past, present and future, but on a wider scale. ...Zamani overlaps with Sasa and the two are not separable. Sasa feeds or disappears into Zamani. But before events become incorporated into the Zamani, they have to become realized or actualized with the Sasa dimension. ... Zamani becomes the period beyond which nothing can go. Zamani is the grave-yard of time, the period of termination, the dimension in which everything finds its halting point. It is the final store-house for all phenomena, and events, the ocean of time in which everything becomes absorbed into a reality that is neither after nor before."

Zamani is not a death-time removed from the present and future, but full of life and activities. Zamani constitutes the living foundation and source of mythological explanation of the present world. Zamani, unlike the factual past, is dynamic and constantly in interaction with the present field of awareness. All the cycles of life arise from and enter into Zamani.

Consider, for example, the two-dimensional view of time in the Black culture. First, we have Past, Present and Short Future. The unlimited past, Zamani, has its own Past, Present and Future. The Zamani overlaps with Sasa, and both are inseparable. What is the nature of God, man, community, religion, etc. in the world of aesthetic space-time continuum where the past, present and future overlap and are inseparable? This is the profound question posed by African cultural experience.

In the world of space-time continuum (an



aesthetic continuum), the ideas of past, present and future must be altered. Past, present and future exist in the enduring present, the eternal present. In the enduring present, the past and the future already exist. God exists in the enduring present, in the eternity of the timelessness without past and future. If the past and future exist in the enduring present, then the knowledge of future events -- pre-cognition and intuition -- are psychological realities. The ability of the mind to project itself into the "past" and "future" is an undeniable reality. In the context of the enduring space-time continuum where the past and future figure in the present, all researches into the meaning, character and values of African culture must commence.

The African people believe that the living-dead live in the present community. But that is so because the past and the future figure in the enduring present and all are inseparable. The African notion of community embraces the past and future generations who, however, exist in the eternal present.

It must be remembered, as J. S. Mbiti also pointed out, that Heaven and Hell as places of reward and punishment respectively do not exist in the African religion. Since, in the African world, the past and future are inseparable from the present; Heaven and Hell are, therefore, conditions of existence in the enduring present. Heaven and Hell are existing "Here-Now" in the actual conditions of human existence. Since life is the supreme value in African culture, the African has been rewarded with a gift of life. Since life cannot be annihilated, Hell does not exist. Heaven and Hell, therefore, are conditions of human existence not places of reward and punishment after life.

Where the Western mind sees a fact as a mathematical instant, the African senses a "fluid" reality not a "specific" thing. The Black cultural data, as the nature of the Black cultural space-time continuum shows, are not "specific" events. They are the products of the Black cultural reality which pos-



sesses its own requirements. Religious behaviour has religious ideals or standards with which to evaluate or interpret the observed behaviour. Just as the Western culture imposes the mathematical space and time on life and events, the Black culture imposes the intuitive space-time continuum on life and events. The belief in the "living-dead" explains the oneness of the past (dead) and the present (living). Past and present here refer to the empirical view of time. Intuitively, however, time is one and indivisible. This is the enduring time which explains the Black cultural expressions, the oneness of life, the unity and solidarity of communities and the eternal presence of the Personal God. In spite of the mutation of empirical time, the ontological time endures. All the cultural values rest on the ontological time hence they command every epoch. Timeless values have relevance at all time.

The "notion" of time reveals the African mode of thought, modes of activities, significance of events expectations, the direction of events, the range of language, the depth of human relationships and between the visible-invisible reality. Here, events move at two directions at the same time. The present implies both the past and future. What is the direction of change in the Black cultural world? It moves backward and forward all at the same time. Individual life is not independent of the lives of the past and future generations. The Black cultural space-time continuum is rich with human living, filled with mysterious events, highly sensitive and a field of life.



culture (concepts by postulation) have no meaning because they do not refer to and depend on personally experienced reality. Infinite progress, a purely abstract notion, does not exist in the Black cultural world-view and reality. Those events, however, whose occurrence is inevitable, "belong to potential time" belong they fall within "the rhythm of natural phenomena".

The African possesses "a two-dimensional view of time; a long past, the present and virtually no future". This view of time still refers to the cultural time. In the West, the lineal view of time has infinite future, but the Black culture denies the existence of infinite future. The lineal view of the Western cultural time has no indefinite future, but the Black culture has an "unlimited past". The Western culture has a definite present, that is, a mathematical time. For the Black culture, there is no mathematical point or instant called present but a "fluid" which has implications in the past and future.

"What is taken place now no doubt unfolds the future," J. S. Mbiti wrote, "but once an event has taken place, it is no longer in the future but in the past. Actual time is therefore what is present and what is past. It moves 'backward' not 'forward' and people set their minds on future things, but chiefly on what has taken place. This time orientation, governed as it is by the two main dimensions of the present and past, dominates African understanding of the individual, the community, and the universe which constitute the five ontological categories: God, Spirits, Man, Animals and plants, phenomena and objects without biological life."

J. S. Mbiti further explains the African cultural notion of time with the terms: Sasa and Zamani. Sasa constitutes the period of immediate concern, extends into near future and over the past of personal experience or re-collection. "Sasa has the sense of immediacy, nearness and now-ness." It embraces what is about to occur, or in the process of occurring or realization, or recently experienced. ...Sasa is



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## Chapter Ten

## POSTULATED AND INTUITIVE CONCEPTS

In the Black cultural concept of time, "Sasa has the sense of immediacy, nearness and now-ness, and is the period of immediate concern for the people, since that is 'where' or 'when' they exist." We saw too that time does not exist independent of events, that "what would be future is extremely brief." J. S. Mbiti explained that a "meaningful event in the future must be so immediate and certain that people have almost experienced it." The Sasa period, as "an experiential extension of the Now-moment stretched into the short future and into the unlimited past. Sasa is not mathematically or numerically constant." All these views of time give rise to cultural activities. External observers have seen African art, the African people dancing, African ceremonies and rituals, etc. But the observers do not know the African ceremonies and rituals, etc. due to the fact that they do not know the African mind or the African mode of consciousness. In the name of science, however, the Black cultural data are not studied as personal expressions but as material facts in scientific space and time. In other words, immediate and personal realities are uprooted from their own environment and rearranged with the impersonal concepts of science.

Having seen the Black cultural view of time, and since time does not exist independent of events, what do God, man, individual, person, knowledge, truth, family, community, body, mind, etc. mean in the Black culture? In other words, if meaningful realities depend on immediate and personal experience, what



do the above terms mean in the Black culture? The Western experts do not want to hear that the Black cultural expressions cannot be interpreted with the concepts and theories developed in the Western culture. The Black elites do not know the difference. Both the Black and Western experts, however, wonder why the "unquestionable" ideas of science could not interpret the meaning of the Black cultural reality. Almost all experts and specialists, Western and Black, believe that the concepts and theories of science are true hence can be applied to all experiences. Since the Western nations are materially wealthy as a result of scientific and technological development, the experts and specialists believe, then the Western experts who have made the development possible are also qualified to interpret the Black cultural experience and expressions. This belief is erroneous because immediate and personal experiences do not fit into concepts by postulation. Though the Black and Western cultures possess many terms which are identical, the identity of words do not suppose an identity of meaning.

Bear in mind what reality means in both the Black and Western cultures, and the method by which the mind arrives at a valid knowledge of that reality. In the West, for example, the Ego is severed from the world or the object of knowledge. "Objective knowledge" meant a mathematical and logical knowledge, and the goal of scientific knowledge was to remove the Ego from the object of knowledge. If reality is "objective", that is, independent of the Ego; what do God, man, individual, body, mind, idea, space, time, electromagnetic field, proton, etc. mean in the Western culture? This question must be examined within the world of events.

The examination of the notions which appear in the daily life of human beings will reveal the human attempt to grasp natural and vital events. The characteristics of such notions include their non-definitions or the incapacity to define them because they have intrinsic relationships with other notions that are beyond definitions. Friendship, love,



personal institutions, justice, freedom, family, etc. include such terms beyond definition. Consider, however, a systematic thinker who wants to study natural and social phenomena. All systematic thought has to commence from presuppositions. In pursuit of a "systematic thought", life and reality slip away from systematic knowledge. Systematic thought or systematization requires a closed group of primary notions which are general in nature. The possession of general ideas is necessary for the development or even cultural growth. Such ideas inform human beings about the world around them, social conduct, etc. Since knowledge involves an act of judgement, human consciousness entails the synthesis of such general ideas with particular quality but on general notions.

The experts demand "clear-cut" and "specific" knowledge. They want to be "particular" not "general", and the opposite of "clear" knowledge is "vagueness". But here lies the air of pedantry in all aspects of "systematic" thoughts. In order to eliminate vagueness, the experts must make use of closed groups of primary ideas which are purely defined or possess the meaning given to them by definition. If human languages were not vague, there would be no vagueness in human knowledge. By making use of primary ideas for systematic thought in order to avoid vagueness, the experts and specialists fail to grasp reality. Unfortunately, the experts and specialists are not even aware that they had "systematically" missed the knowledge of reality but dogmatically equate their enlightened rationalism with the reality of personal and immediate experience. Systematic thoughts has scientific merit but one must know where the mode of thought has application. A systematic thought of personal and immediate experience is intellectual deception because it implies the separation of experience from the Ego who experiences the world. The Western intellectuals whose minds have been conditioned by the modes of their culture and its view of reality merely strive to dissociate the Black cultural experience and people by isolating every particular event and fitting it into the impersonal



ideas of the Western culture.

A closed system of thought is pernicious to culture and reality. Many experts have quickly trained themselves in "systematic" thinking but lack the personal experience of the alien cultures under study and might not have enjoyed any of such experiences. Their closed minds thus become intolerant of any experience that does not fit into the closed groups of primary notions. Due to the limitation of every system, outside the systems lies the immense reality to be known. And in the Black cultural context, it is through immediate and personal experience that reality is known.

The bases of the so-called modern ideas in the West, the modes of knowledge, lie in the Greek world. Systematic thought has been the Western cultural expression. The Black culture thrives on observation and practical living. In the Black cultural world of aesthetic continuum, there is nothing like a matter-of-fact or the notion of mere existence. Every fact in the Black cultural world is intrinsically bound with other facts or kinds of living-force. As a result, there is no isolated fact or any type of existence which is not connected with other events. Thus, in approaching facts as events, the African examines their background, their intrinsic relations with other events and their implications in the short future. Living in the world of events, the African knowledge is historical not "systematic thought". The badly informed people would equate "systematic thought" with the knowledge of reality and truth. The truth of science, as earlier shown, is not the personal truth of life and the heart, and science has no knowledge of reality. The Black culture is a field of human living not of impersonal thought. There is no way that the field of human living, a fluid-world, a world where every event involves the idea of other kinds of existence, can be reduced to "systematic thought" without the destruction of the meaning and relevance of the Black culture.

Every matter-of-fact is purely an intellectual affair which means the selection and isolation of particular facts from the world. Since the African,



immersed in his world, is an event within the ocean of events, the individual is an event beyond himself or herself. Consequently, individual has no autonomous existence independent of the Other. The African lives in a world of pure sound or pure sensation. As an event within that world, he is "a field of pure sensation", thus an agitating world. The Western mind wants detailed facts but, for the African, the detail or the individual vanishes in the whole. Without losing sight of the individual, the African mind strives to grasp the individual in the light of the whole. In the Black cultural world, connectedness is the essential quality of knowledge.

This connectedness transcends the visible to invisible reality. Being a world of art, the Black cultural world does not admit of the isolation of events. Consequently, the facts observed separately and successively with "the approves method of science" have no meaning unless the multiplicity of viewpoints and of facts which the experts have artificially established as the approach to the knowledge of Black cultural reality are allowed to dissolve in the Black cultural world of living realities.

The pursuit of factualism or the demand for factuality is the ideal of physical science. Thus, it is the aim of "objective knowledge". Particular or mere fact supposed to exist clearly and concretely independent of other kinds of existence or without any intrinsic relations to other events is purely an abstraction or the product of abstractive intellect. Those who have no capacity to grasp and the feelings for the whole think in terms of finite facts. The Western science and logic have developed systematic knowledge with purely defined concepts. But most Western experts do not realize or feel disturbed by the profound contradictions within their theories and systems of knowledge and in reference to the facts in the world. In the Black cultural world, the most profound truth about reality is not expressed in figures and formulas but in poetic and mythical terms.



The minds of modern experts and specialists pursue matter-of-fact as the ideal knowledge. This is also the nature of knowledge which they want to arrive at through research into Black culture. The mere narration of the sequency of material events, the matter-of-fact, is now the ideal of intellectual knowledge and scholarly work. By believing that the narration of the sequences of events after the manner of physics yields "scientific knowledge", the experts completely ignore the mode of thought necessarily for cultural and historical studies. The ideals of the Black culture lie beyond matter-of-fact. Meaning, purpose, directions, etc. are not things to be seen with the eyes or grasped with the concepts and theories of material science. Matter-of-fact is a pure abstraction arising from the confinement of thought to purely formal relations. The mechanistic intellectuals then equate matter-of-fact as the ultimate reality. The study of matter-of-fact has led to the study of differential equations, but is the Black cultural reality a matter-of-fact? The Black cultural universe is not merely a field for the study of matter-of-fact? It is impossible to ignore religious, personal and moral issues in the study of Black cultural experience. The mechanistic intellectuals want to exclude the personal experience, the depth and variety of cultural experience, the invisible force of religion and morality, in order to arrive at an "objective" world or the object of scientific knowledge. Every department of learning endeavours to eliminate the personal and incomprehensible aspects of reality in order to apply systematic thinking to the object of knowledge. But reality slipped away from the views of the experts. It is intellectually dishonest to reduce the knowledge of the Black culture to matter-of-fact because it destroys and denies the essential and intrinsic relationships, connectedness, which the Black cultural world reveals to personal and living experience. No particular fact can exhaust the meaning and nature of the Black culture. It is equally impossible to give an exact picture of the Black cultural reality



because it embodies certain qualities beyond logic and language. Clear and exact knowledge can only arise from trivial conventions of the mind not from the character of reality. Physics which before claimed to be an "exact science" has discovered today that a clear and exact discription of the world is impossible. Human beings speak about the body, the environment, etc. But the body is a field of personal expressions as well as the part of the world. Where is the exact place where the body ended for the world to begin? At what exact time does the fruit eaten by a person become a part of himself or herself? In the Black cultural world where body-mind is one field of aesthetic continuum, all Black cultural expressions belong to a living environment. In the Black cultural world, personal experience is not "clear" and "exact" after the manner of mathematical clarity and exactitude. The immediate and personal experience of reality is not only vague, logically speaking, but inexpressible.

The mechanistic intellectuals select the facts that fit into their assumptions, omit other, refine the selected facts with the postulated concepts of science. The Black cultural relity does not allow of such discrimination. Every experience implies another kind of existence. The Western mode of consciousness arises from the discrimination and isolation of facts from the world of living reality, connectedness and intrinsic relationships. In Fela Sowande's explanation of the meaning of music to the Nigerian, we saw that "Sound is evocative". In the Black cultural of pure sound, sound is the medium of expression. The magical power of words moulds or shapes the "raw-material", sound. As a result, sound is the medium through which the Black people express the deep experiences of vital reality. Because the nature of the Black cultural reality does not fit into the schemes of space, since space creates static entity, the Black culture did not develop the technique of writing on paper. The Black cultural sense of reality is based on personal experience which is not merely thought of but lived



and felt. As an artistic sense of reality, the Black cultural reality satisfies all levels of human faculties. It differs from the Western culture because the Western science creates order in thought but does not satisfy personal life, personal experience, feelings and emotions of the ideals, etc. The Black culture, unlike the Western culture which possesses theoretically postulated and defined concepts, cannot be transmitted through visual aid, text books, etc. The Black people do not merely dance but dance to their religion. Writing has been introduced into the Black world, but it has not destroyed oral culture. And it must not be ignored that writing is artificial in spite of its importance. The primary factor of the Black cultural world is sound, speech, music not writing.

The difficulty or the impossibility of expressing the Black culture reality with the concepts and theories of science developed on the basis of experience in the Western culture can further be seen from the nature of self-evident truth. The difficulty of philosophy is how to express the personally experienced, self-evident truth. Many Black experts who strive to express the Black cultural experience "systematically" and "logically" (the logic of the Western culture or the inorganic logic of science) on the belief that this mode of expression would mean that the Black culture is "developed" not "primitive" would be disappointed to know that the scientific concepts would not grasp the meaning of Black culture. Besides, the language for the expressions of self-evident reality is vague. The interpretation of the Black culture with the concepts of the Western culture would not make the former "develop". The Black culture is not "primitive" because scientific knowledge is better or superior to it. It is neither primitive nor modern but vital. Primitive and modern, as matters-of-fact, are purely abstract notions not the character of vital reality. Life is not primitive or modern. It is endurance and manifests itself in diverse forms. In the Black culture, one grasps more than language and logic can



express. Most experts want logical understanding based on inference. As a result, intuitive knowledge appears "inferior" to them. In the Black culture, however, it is absolutely essential. Since language cannot express adequately the direct and personal experience of reality, the Black people rely on proverbs, tales, poetry and mythology. The experts and specialists in Black culture have encountered these phenomena but did not grasp what they experienced. A Western expert an anthropologist by profession, indicated that "they, the anthropologists, want to interpret what they observe". Here lies the error of the experts which have been shown. The Black cultural and observed data are not material things or matters-of-fact. The observers do not observe meaning, relevance, purpose and values of the observed and accumulated data. The data are not isolated facts independent of other kinds of existence -- the invisible aspects of reality. The observers do not possess the valid perspective, concept and theory to interpret the observed data. The appeal to scientific methods is absurd because the cultural premises of the Black and Western cultures are different hence the expressions of both cultures, their logic, are different. What does a scientific interpretation of the Black cultural data mean? An enlightened rationalism without any personal and vital importance, relevance and purpose.

Intuitive knowledge is not as clear as a mathematical knowledge. Vagueness constitutes an essential character of intuitive knowledge. But this is not an error of the Black cultural mind but the character of the self-evident reality which refuses to fit into the artificial ideas of science. Let us "focus" our mind to particular aspects of the whole in order to achieve clarity. In this case, we introduce conceptual tools, clear in themselves because they were established independent of reality, to explain the "vague ideas". But reality is no longer the same. We have entered the "vague world" with the tools which have offered clarity at the expense of reality, the world as personally



experienced reality, the world of purpose and relevance, etc. The mechanistic intellectuals pursue their abstractions as important and relevant but forget that the Black cultural world and experience are living realities not heaps of dead ideas. Due to closed systems of thought, excessive systematization, intolerance of alternatives and possibilities, unquestioned confidence in logic and less contact with the living universe of the Black culture, the experts and specialists commit intellectual blunders when they study and teach Black cultural expressions. Thus, to the materialists "Africa has changed" not because Africa has not been changing but because the materialists have a mechanical idea of change. Alien influences are taken as causes while the observed change in Africa is effect. Change, to them, means mere sequences. This view of change shapes all academic discussions about Africa. The goals of academic discussions about the Black culture are to find out how the Semites and Hamites influenced the Negroes and, within the Negroes, how the Guinea Coast Negro influenced the Congo Negro, the Congo Negro influenced the "Bushman" Negro, etc. Given the Semites and Hamites, the experts want to deduce the Black culture. Given Christianity and Islamism, they want to deduce the state of African soul. Given Liberty, Equality, Fraternity and Marx's Class Struggle, they want to deduce the African politics. Thus, what the Western experts know about the Black people are what they have instilled in the Black people to make them intelligible: their own rationalism, scepticism, materialism, prejudices, secret wishes and desires.

The Black people and culture are not in mere transition or mere process but in transition to the domain of the ultimate reality: God. The Black culture, I emphatically repeat, is religion; and God is the Supreme Ideal of that culture. The Western experts always speak about the change of beliefs and ideas as if these were the only things changing. Reality is transforming because the essence of cultural reality is transformation and



endurance. The physicists have reduced the reality of the physical world into figures and formula; mass, energy, gravity, spacetime. Do these apply to vital and personal realities? If Nature is alive as contemporary science indicates (and as the Black culture has always held), then physics cannot be separated from religion, mythology, poetry, etc. because we are no longer studying the material but organic world, and the profound truth cannot be expressed with the language of science but of religion. As a result, all the postulated concepts of science invented outside the context of immediate experience of reality must lose their power to grasp reality. We live in a cultural universe which has deeper, richer and more vital meaning than the universe of pure reason. If the Black culture has any purpose for the Western people, it is to rescue them from the impersonal and Godless world to a universe of living realities presided over by Personal God. The Western culture lost God, then lost Reason and, finally, the Western people lost their bearings in the world of things and became mere sequences of material things. The Black cultural reality offers a perspective knowledge necessary for the rescue of the Western man from the darkness of consciousness.

The Western mode of thought wants order and clarity. The Changeless Order is regarded as the ultimate idea of knowledge. Thus, the West has no power to integrate the vague, the incomprehensible and the disorderly together. In the Black culture, the two-dimensional view of time coupled with the absence of dualisms artistically integrates the whole life. From the Western standpoint, the Black people are full of contradictions. Often times, positive and negative views about the same issue are equally valid. Without transcending such issues, the Black culture would have experienced the same scepticism and spiritual starvation which the Western culture embodies. Life is the Supreme Value and God, the Supreme Ideal in the Black culture. With these religious beliefs, the Black people possess the infinite capacity to endure sufferings which would



have led the Western people to rebellion.

In pursuit of systematic thought and metaphysical consturctions, the West has contempt for human feelings, emotions, immediate and personal contact with reality. As a result, the Western philosophy is pernicious to human life because it reigns in a frozen world, motionless and blodless. Since the Western mind lays emphasis on particular aspects of whole events, it could not suggest a philosophy of vital integration which is not reason but the science of emotions. The whole effort of the Western science and philosophy has been to explain the world of immediate and personal experience, the world of history, in terms of the static and changeless world of pure reason said to be the ultimate reality. The loftiest wisdom of the Western culture became a static contemplation of the equally static reality. This has been the case since the Greek world. Plato, the loftiest rationalist of the Greek world, established the rational and abstract notions which have been guiding the Western education up till today. The West has exalted abstract notions which have been guiding the Western civilization till today. The West has exalted abstract knowledge and passionately worships abstractions of structure for they have mathematical clarity. Their utilitarian purpose is undeniable, but they are not realities of life, man, history, God, religion, etc. Thus, the static mind of the West saw the Black culture as static and believed that Christianity, Islamism, Materialism were the mechanical factors that set the "static" Africa into motion. As a result, the West has not accorded any initiative to the Black people. In writing the Black history as mere sequences of events or mere processes from Empire to Islamism, Christianity, colonialism, slavery, industrialism, etc., the Black cultural ideas do not figure in that historical account.

The Balck cultural reality does not operate with systems and doctrines but calls for personal and free mode of life. Freedom here does not mean the pursuit of individual life but living collectively under certain forms of life. The logical and non-



logical, in this context, belong to the same reality: Life. Reason is reason by virtue of Life. But Life embodies incomprehensible and non-rational elements. Consequently, the Black culture admits the existence of the conscious and unconscious elements all at the same time. The West wanted solely the conscious reality only to discover that the unconscious exists. Then it embarked on preachings and doctrines to announce its discovery of the "unconscious" as if the non-Western cultures have never heard of it. The history of the Western thought started from the belief in absolute clarity and exactness of reason and today plunged into vagueness and infinite possibilities. Having started from the authority of reason and plunged into the non-logical, the Western people feel that something vital has died in the West. The Black culture began, from the beginning, on the non-logical as seen from absence of distinction between the Ego and the World. It can then accept the authority of reason which, however, is very limited. Even the Black elites in Africa, in spirit of their Western education or training in reason, still act non-logically not because it is an "inferior" mode of behaviour but because reality does not fit into the schemes of reason. Systems of thought may be "clear" and "exact", but are systems in the world?

The Western experts have emphasized the diversity of Black cultural expressions and thus doubted "general statements" about the Black culture. In other words, reason has confronted living realities which it can not fit into artificial system of thought. Then reason despaired and proclaimed that "general" knowledge is impossible. As has already been shown, starting from static thought to dynamic reality, the Western mind feels uncomfortable. Due to the absence of closed systems of thought in Black culture, every cultural community is open to receive and recreate the ideas and expressions of other communities. The Black cultural communities recreate the world hence vital realities and thus interpret them. The African people believe in



ancestors or personified ideas of authority, but the manner of their interpretation and their institutions vary. Some communities have Kings, Chiefs, Elders, as the governing bodies of the communities. Some have Chiefs and Elders but no Kings. Others have Elders but no Kings and Chiefs. Take the case of the dowry. Again, it is a custom to pay dowry when a man marries, but the form of dowry varies with African communities. Here, we have a unity of action and effect but differences in interpretations or institutions of the collective beliefs. The African mind lays emphasis on the whole not on isolated details. A "detailed" study of "particular" cultural areas in Africa has induced the experts to write down every private rumour and gossip as the authentic expression of the Black culture. This could be the narration of how a woman bathes her child, carries fire-wood or a pot of water on her head, or how a man eats with or without his wife, etc.

The Black cultural life, reality, existence, etc. cannot be communicated clearly to others. Experts and specialists have embarked on researches into the political, economic and social problems in Africa and their results or conclusions can neither create a community of people nor prevent the existings ones from collapsing. By ignoring the normative theory of the Black and introducing the models of alien culture into the Black cultural world they ignore the problems of the Black cultural foundation, meaning, purpose, direction, etc. In the Black cultural world the actual living embraces the timeless too. The actual existence of the timeless value which is religious creates unity and vital solidarity with the past, present and future generations. Thus, the Black cultural spirit means the synthesis of feelings and emotions, thought and action, visible and invisible. It sees everything in everything else. As spirit, it embraces the totality of the Black cultural life and creates meaning from within. Without this inner meaning or the knowledge of the inner self the Black-people would not have possessed a unique awareness of themselves. In the



realm of spirit, every individual dissolves into the whole. For the Black culture, as the African family and communities show, the individual is a part of the universal. The spirit sees the individual in the light of the whole. What do all these explanations mean in terms of the concepts and theories of Black culture?

Intuitive, immediate and personal knowledge of reality implies concepts by intuition and imagination. Concepts by intuition derive their meaning from experienced reality. That which is immediately apprehended, in the empirical theory, is colour. In the Black cultural world, however, one does not merely see colour but infer a "coloured thing". Intuitive knowledge entails both the immediate apprehension and contemplation of the personal given. It embraces both the visible and the invisible which can be imagined but not clearly defined.

The dogmatism of postulated concepts which has hindered diversity and possibilities, progress and variations in the domain of religion, aesthetic values and social thought, has been existing in the Western mind since the Greek period. Plato was not alone in the predicament. Parmenides, Epicurus, Descartes, Spinoza, Hegel, etc. did not realize the errors of mathematical abstractions which they confused with reality. Mathematics, for example, is not true in the manner Plato conceived it. In the Greek world, mathematics was primarily concerned with ideas which lacked the sense of creation and even of change or transition. Geometrical forms and numbers were the only contents of mathematics for the Greek thinkers. Such geometrical forms, numbers, etc. were regarded as changeless or static and self-sufficient. Thus, reality was a static existence void of inner relations in time. The perfect and real world for them was unhistorical. The historical world, including creation, was termed an illusion or, at best, inferior to the absolute, static world of unchanging reality.

The idea of an absolute and changeless reality moulded the religious thought in the West hence bred



a rational theology. Believing that the world of reality was absolutely static, the whole philosophical and theological problem of the Western thinkers was how to derive a world of change from the unchanging, real world of pure reason. The belief in the static and absolute world of reality accounts for the defective nature of the Western theory of knowledge. The contemplation of the unchanging and absolute world of reality was considered as wisdom. Abstract knowledge was praised as the authentic truth. Thus, the emphasis on the unchanging nature of mathematical entities said to be the character of ultimate reality was made by Plato. This eventually shaped the Western trend of thought and perception. The systems of rational thought in Greece, both in mathematics and philosophy, were static hence contrary to the reality of the aesthetic world of the Black culture. Reality, idea, mind, perfection, truth, goodness, order, form, etc. as used by Plato were postulated concepts, static, self-sufficient and existent solely in the frozen world of pure reason. Concepts by postulation served their purpose in natural sciences but not in social sciences -- in politics, art, religion, ethics and morals, in history, or in short, in personal and immediate experience. We cannot dismiss the world of culture, a historical world, philosophy and religion, art and politics, to the static and unhistorical world of pure reason.

Concepts by postulation have their own usefulness outside the domain of cultural studies. Science is a cultural expression, but the concepts, methods norms and techniques of natural science have no applications to the study of cultural philosophy, religion, etc. The meaning of postulated concepts lie within a deductively formulated theory of natural science. Outside that system of definition and theory, the postulated concepts have no meaning. The meaning of those concepts are not even constant. Rather, it varies according to various scientific theories. Electrons, protons, electromagnetic field, etc., as postulated, scientific concepts



have specific meaning within the theories in which they have been formulated. As a result, natural or scientific philosophy has nothing to do with the philosophy of life which is essentially religious. A rigorous and systematic thought is possible only in the natural science because it employs postulated concepts whose meaning has been formulated deductively and theoretically. Thus, the meaning of postulated concepts must be sought solely in the systems of postulates. In such systems, therefore, one sees that the meaning of such concepts are relative to the postulates of science. Each thinker might even give the same concept of new meaning within a new system of definition.

And here is the nature of the Western mode of thought which most Western men of science, not to mention the Black elites, have not been able to grasp. The basis of Western science and philosophy is theoretically postulated entities that are never directly observed but indirectly or, in principle, observable. Such postulated concepts are never given to immediate and personal experience. Consequently, they are outside the realm of history and personal experience. Such theoretically postulated concepts offer a freer and broader form of knowledge and make predictions possible. But, in reality, they do not offer the knowledge of things, realities, personal, person relation, art, aesthetics, etc.

As postulated concepts, they have solely operational function. And when they do not serve their operational purpose, they are discarded. In the systems of Western philosophy, almost all the concepts they embody are postulated. Some of such concepts include "body", "mind", "reason", "idea", or "mental substance", "Law of nature" and "Law of reason", "God", etc. No immediate and personal experience can offer anyone the meaning of these postulated concepts. Nobody can even form the images of such concepts. As a result the interpretation of the Black cultural data on the basis of such concepts coupled with their deductively formulated theories destroys both the meaning of the Black culture and the value of postulated concepts.



One must not look for emotional and personal contents in postulated concepts. Concepts by postulation have special functions in science. They enable the men of science to introduce scientific entities and their relations into the theories of science. But those entities are not observable. The men of science can make predictions about the existence of certain scientific entities on the basis of the postulated concepts. And having made such predictions in theory, they turn to the world of immediate experience to confirm such predictions experimentally and indirectly. God, ancestor, spirit, person, mind, etc. in the Black culture are not indirectly and experimentally confirmed but constitute the living realities of personal experience and have emotional contents.

In a rigorous and deductive thought, something which cannot be expected in cultural science, one starts with postulated ideas and their relations which have been theoretically formulated. The purpose of the rigorous thinker, therefore, is to seek in the world of experience or of empirical data what items could be correlated to the theoretical entities. In other words, the men of rigorous thought want to subject to their postulated concepts to tests. The confirmation of such theoretical entities is not direct but indirect. Since concepts by postulation have their meaning defined in the theory of science, they have specific attributes hence their consequences can be deduced logically and rigorously. The men of science then subject the consequences, rigorously deduced from postulated concepts, to experimental test by appealing to the world of immediate experience. The truth of any scientific theory depends therefore on the experimental confirmation of the consequences, deduced from theoretical entities, in the world of experience. But scientific proof is not truth about reality.

We have seen that postulated concepts -- mind, body, electron, gene, electro-magnetic wave, etc., -- are unobservable. How, then, do the men of science go to the world of immediate experience to confirm the theories of such unobserved, postulated concepts?



How do concepts by postulation become concepts by intuition? In other words, how could the Western world of pure concepts become the Black world of pure aesthetics? The appeal to observation and experimentation does not resolve the questions. Such an appeal does not constitute a true basis for the proof of a scientific theory. Observation and experimentation can only yield intuitive not postulated concepts. Direct experience does not prove and yield postulated concepts. The men of science need clear concepts to correlate the world of postulated entities with that of immediate experience. Here, mathematics, a science of pure reason, is summoned to establish the correlation. Take, for example, the colour red. As a concept from immediate experience, it refers to what human being preceived immediately. As a scientific and postulated concept, the physicists speak of it in terms of unobserved wave-length of some kind of electro-magnetic wave:

Body, mind or mental substance as used by Descartes, Spinoza, Locke, etc. were also concepts by postulation. All postulated entities are studied with deductive methods. In other words, certain theoretical consequences are rigourously deduced from them and then subjected to verification in the world of immediate experience. From postualaed mind, nothing definite has been dudeduced in order to test and confirm the existence of "mental substance". No relationship has been demonstrated between "mind" and "body" as scientific or postulated concetps. In other words, physics and physiology have not shown any relationship between a postulated body and a postulated mind. Consequently, a postulated mind or "mental substance" has to be discarded in the fields of psychology, philosophy and physiology. As a result, these brances of science can never arrive at the rigorously deductive level of physics. Since the existence of "mental substance" has not been proved, one has to accept the intuitive notions of mind and body as one field of reality.

According to Locke, a person or a "mental sub-



stance" lacks idea. All what the empiricists term sense impressions, according to him, are the results of material things or substances -- the realities -- influencing the mental substances. Consequently, Locke saw the mind as a "tabula rasa". The sense impressions, in this view, were the reflections of material things bombarding the empty mental substance. Thus, what the mental substance grasped referred solely to sense data coupled with their associations. According to Berkeley, the material and mental substances postulated by Locke and Newton were void of meaning and existence. Hume thought that the same was applicable to the idea of mental substance as used by Berkeley including Locke. The empiricists (and the English empiricists are subtle idealists. Perhaps one should say the Irish and the Scottish inasmuch as Berkeley was an Irishman and Hume Scottish, are subtle idealists), wanted to derive the meaning of man and nature from sense data and their associations. If this is the case, then what they called material object and mind must have to be the association of sense data or solely the sequences of such sense data.

Now, we can see the emptiness and errors of the Western theory of perception and why the Black cultural reality should never be analyzed into such concepts and with those theories. What William James, for example, called "the theory of the self" and what the men of science term "positivism" in material science were solely the sequence of the association of sensedata. In this theory of psychology, there was no persisting identity. A person was solely a mere process. He had no soul and, if he did, he had no identity hence no enduring spiritual quality to warrant the immortality of the soul. What William James termed a person or a self was solely "a certain temporary sequence of associated sense impressions" or "a flow of consciousness". But all these terms were empty shells, terms without content and reality. The application of these theories to religion, philosophy, science, man, God, etc. rendered them empty and meaningless.

"In every man, there is a little man," is an



African saying. The little man is not seen with the eyes but deduced from the sensed man. In other words, from the concepts by perception, a perceptual man is deduced. The perceptual, little man can also be considered as a concept by imagination but it has a personal and immediate significance and value in the human aesthetic world things. They do not say that no distinction exists between them and animals, trees, things, etc. Rather, from the differentiated things in the world of aesthetics, a concept of aesthetic continuum is abstracted or deduced. In this case, everything belongs to the aesthetic field or continuum hence the differentiation dissolves in that one aesthetic plenitude. The general aesthetic field, now an undifferentiated things, is an intuitive concept. The mathematical or scientific space and time, postulated not intuitive, is also a field of continuum. Individuals are sacrificed for the sake of objectivity. A geometrical point or a number may be a substitute for a man, a woman, a stone, a dog, a tree, etc. Whereas a geometrical point and number are economy of reason, and offer freer and general knowledge, these products of pure reason are not persons and things in reality. Contemporary physics has confirmed the logic of aesthetic continuum, namely that there is no distinction between the subject and object, and that the analysis of reality into such categories destroys reality. The collapse or the breakdown of postulated concepts in the contemporary physics now means that concepts by intuition and imagination have become supremely important in the Western world where such concepts have largely been ignored as being "unscientific".

Descartes, the doubter, encountered the existence of the self that was beyond doubt. Again, the self-beyond-doubt was postulated. Thus, the term, self, as used by Descartes was a mental substance. In order to doubt he postulated the existence of an indubitable self. Even God, in the philosophy of Descartes, was postulated and so also was body or matter. Thus, the effort or nature of the Western philosophy is characterized by an effort to eliminate all immediate, personal and intuitive concepts and



knowledge, and to explain everything in terms of postulated concepts and their abstract relations. If these are the case, they cannot be known nor can any person even possess the necessary facts and information to formulate the notions of postulated body and mind. How, for example, do electrons act on the postulated mental substance or produce colour, sound, taste, that is, the sense impressions? Since such a process is beyond demonstration and clarification, science eliminates such a hypothesis as useless. The West wanted the world of aesthetics, of concepts by intuition, in short, the Black cultural world, to be absorbed into that of pure reason, of scientifically postulated entities, a cold and frozen world of dead ideas. This attempt, however, has completely failed. The Western thinkers failed to distinguish the distinctions between the world of intuitive concepts and their of postulated concepts. Since both worlds are different, the logic proper to one of these worlds cannot be applied to another. Take the example of color. No matter how accurate and precise the men of science logically manipulate the concept of red, no matter how rigorous their deductive methods, the wave-length of red can never yield the sensed red or the intuitive concept, red. It is absolutely impossible to derive the world of aesthetic continuum, with its intuitive concepts, personal and immediate knowledge from the theoretically postulated entities.

The failure of the Western philosophy stems for the belief of the Western thinkers who thought that the world of aesthetic, with its feelings and emotions, is secondary to the primary one, the world of postulated concepts. The West wanted to accomplish something impossible: to reduce logically the world of intuitive concepts to that of postulated concepts or vice versa. The truth is that both worlds possess irreducible elements. In other words, the spirit of every culture is unique. One cultural spirit cannot be reduced to another. The Black cultural reality can never be interpreted with the concepts and theories of Western philosophy and science without falsifying that



reality. It is equally impossible to reduce concepts by postulations to intuitive concepts. Therefore, God, mind, person, idea, self, etc. as postulated concepts cannot be reduced to intuitive concepts. Since such postulated concepts, however, have collapsed for being philosophically and scientifically empty and meaningless, only concepts by intuition remain. In this case, reality is personal or, at least, must have some bearings on personal experience. The Black cultural world, therefore, is complete in itself and requires no scientific improvement, observation and analysis to justify its reality.

If, according to the empirical theory, immediate experience offers solely the knowledge "colour", then the wave-length in electro-magnetic theory of the physicists cannot be reality. Reality does not mean the same thing in postulated concepts and in concepts by intuition. Postulated concepts are empty of content and only possess the meaning that is logically defined. In the Black culture, all concepts bear the sense of immediacy to a person. The indeterminate nature of concept by intuition becomes determinate, static and imperishable in terms of concepts by postulation. In the world of aesthetic continuum, body and mind are not separate things but one vital-force. As concepts by postulation, body and mind are not directly and personally observed. Concepts by postulation are not historical and social facts, not directly and personal realities. As a result, the Black cultural experience cannot be subordinated to concepts by postulation without rendering the Black cultural reality impersonal and meaningless.

God, man, body, mind, individual, etc. as postulated concepts are impersonal, lifeless and static entities. As concepts by intuition and imagination, they are personally and immediate experiences of reality; alive but not clearly defined. Concepts by postulation have no meaning outside the context of logically formulated theories. In this case, too, the meanings are different within different theories. In the case of concepts by intuition,



the meanings do not vary. It is better to say that inasmuch as the Black cultural realities embody the elements of the feelings and emotions of ideals and have reference to personal experience, they cannot be analyzed with concepts by postulation. Concepts by postulation are useful in the realm of material science and, today, have ceased to be relevant in material science because the science of materialism has ended. Whatever merit concepts by postulations may and might have had they impoverish philosophy, religion, art and the essential aspect of human life.



## Chapter Eleven

## THE BLACK CULTURAL THEORY OF KNOWLEDGE

The Black cultural spirit has, as earlier shown, given an artistic solution to the duality of experience and thereby unified all opposite poles. Consequently, it made no distinction between subject and object. Through immediate and personal experience, it believed that the reality can be grasped. Reality, in the Black culture, is personal. We shall now examine how the Black people, within this cultural context, acquire the consciousness of the Other, that is, how they know their cultural reality.

Why is perspective knowledge essential to human beings? What is the relevance of a theory of perception? Human beings need it in order to know, at least, enough of the world around them to be instructed about their own nature. That knowledge will offer certain security to human beings, define human and collective expectations and offer directions. Human beings are incomplete and imperfect but need self-realization and self-perfection through purposeful activities. To achieve these goals, they need perspective knowledge to define the environment in which they live and suggest how they should live within it. They must also possess some beliefs and ideas about certain ideals which would unify experience, give meaning and direction to their lives. God has been the Supreme Ideal of culture and the belief in Him has always fired human imagination and consciousness upward. The belief in God has sanctioned ethical and moral codes and established universal



feelings which integrate all individuals. Without a perspective knowledge human beings would lack meaningful purposes.

Black cultural theory of perception would violate the imagination of those who have been living with the Western theory of knowledge. And unless the Western theory of knowledge is known, most people would not realize the importance of the Black theory of knowledge. Contemporary physics has already shattered the Western materialistic theory of knowledge, that is, of God, man individual, society, reality, history, etc. Today, the Western people have no theory of knowledge because all the beliefs and ideas they held before and which justified their activities, institutions, expectations, etc. have no validity today. Thus, the Western people live in a period of a most profound crisis; the crisis of perception. This crisis has revived a superficial enthusiasm in religion, especially the imitation of the Asiatic religions, but the Western man has not inwardly effected the personal transformation of the Asiatic religions, but the Western man has not inwardly effected the personal transformation needed for a religious life. It is impossible to expect, however, that the crisis of perception (though fearful) would compel the Western nations to embrace the Nirvana or the ethics of the Nazarene. Can a people negate their past and their unconscious beliefs? Before we examine the Black cultural theory of knowledge, the examination of the Western theory of knowledge is essential. It would enable us to know the beliefs and ideas which have collapsed and the new ones which have replaced them. It would further show the errors and falsehood of the "Africanists" who interpret the Black culture. It is reality that imposed restrictions on the Western mind. With the change in the structure of reality (since Nature, the object of science, is alive not dead as it was believed, since no distinction exists between subject and object, since reality can no longer be analyzed into such categories, since the mysterious



and invisible coexist with the complement the actual, since the observer and the observed are one) all the materialistic concepts and theories of the West inevitably collapsed. The nature of Black cultural reality imposes restrictions to materialistic modes of knowledge. Now that the contemporary physics has completely altered the structure of reality in the West, can the Western experts now not interpret the Black cultural experience effectively? They cannot for many reasons. Their ideas of God, man, knowledge, truth, individual, etc. still follow the rationalistic trend. All departments of the Western knowledge must be re-defined within the context of an aesthetic universe which means a restriction to the so-called mechanical laws. What is the nature of sociology, politics, anthropology, for example, in a universe of aesthetic continuum, a living universe, where reality is immediately and personally experienced? As of now, the West has no theory of cultural perception hence the Western experts cannot interpret truthfully the Black cultural experience. By the "immediacy" of knowledge, most Western experts understand an "eye-witness" report or "field-work" or "interviews". They believe therefore that their presence in certain African villages or towns means "immediacy" of knowledge. But they still treat a whole organic culture as series of contingent facts, observed separately and analyzed with their arbitrary concepts. They do not possess the world view of the cultural facts said to be under observation. They are not personally engaged with and moved by the Black experience in order to feel the relations of the cultural and personal truth. Thus, it is the same cold abstraction and the inorganic logic of space that shapes their minds. As a result, they are not in touch with life, with the presence of something mysterious, something incomprehensible and beyond language, something which can only feed human imagination and intuition. The materialistic intellectuals are convinced that no knowledge of the Black experience is possible until they study, analyze, document and quantify all facts in all villages and on all particular aspects of that



experience. Intellectual confusion, moral chaos, naive scepticism thus ensued. Every step they take into the Black cultural world deepens the confusion and casts as a fog on the real nature of the Black culture. As a result, it has become necessary; and as an essential condition to even catch a glimpse of the nature of Black cultural reality, to weed all the rubbish which the mechanistic intellectuals accumulated on the Black culture.

The Afrinca does not act illogically when he approaches plants, forests, rivers, animals, human beings with caution. He senses in them certain forces, not visible to the eyes, but clear to his imagination and intuition. Experience has shown him that what he sees is more than what the eyes can grasp. He does not claim to have a conscious knowledge of the invisible force residing in this or a complete mastery over it. He knows that what the West calls material things are living forces. He must imaginatively and intuitively know how to approach the experienced reality. He establishes a certain rule of conduct from his personal experience of the immediately experienced reality to enable him to co-exist with that reality. If this sounds like a magic, it is because it constitutes a profound truth. The form of a thing, he instinctively knows, determines the function of that thing. This could be a bow, an arrow, a leaf for curing certain ailments, domestic utensils, etc. All these are not merely material things but forces. So, he must learn how to interact with them safely because an error would cause misfortune, destruction, etc. The forces might cause harm or bring good results depending on how they are approached and used. Thus, through his magical power of words and adherence to strict rules, he approaches the invisible forces and uses them as his will directs. The beliefs that forms determine function have led to the adherence to certain permanent expressions in art, rituals and ceremonies. The tradition of each community determines what such permanent forms are and the trend they follow.

The Western materialists have merely observed



certain behaviour, rituals, ceremonies, etc. in the Black world and, as a matter of empirical facts, recorded them. But as to the logic, meaning, assumptions, worldviews, etc. of such behaviour they have completely ignored. Rather, they impose the arbitrary hypotheses of the Western experts a priori on such cultural behaviour, appeal to the theories of Malinowski, Durkheim, "sympathetic magic" to account for what they do not know. The Western experts investigate into the properties of things but ignore the reciprocal working of forces on human beings as subjects. One needs not wonder because the West "banished" the subject from the "objective" world of science. The West ignores the meaning and effect of the living forces on the living subject hence, in the Black culture where the meaning and effect are living experiences, the Black cultural behaviour appears "magical", "superstitious", "pre-logical" to the rationalists. What are all the forces at work in the Western machines? The engineer could never tell. He may offer an equation which is derived from the reduction of the known forces to a minimum in order to enable him to make certain predictions. But he does not know the invisible force operating in the car. And for the car-owner, he or she thinks that he is riding in a machine but completely ignores how he or she as a person interacts with the living but invisible force residing in the machine. Through a mathematical analysis of space, time, matter and motion, the West can undoubtedly destroy the whole world. But this is a "practical intelligence, nothing more than slyness, cunning, intellectual grasp or cleverness". It does not mean "habitual intelligence; active knowledge, ability, understanding, wisdom". Earlier, mention was made about the conviction of "an old Ruandese woman who cannot read and write." Intuitively and imaginatively, and as a person educated by life, the Ruandese woman told Kagame (an African writer) that "white men are really disarmingly naive! They have no intelligence." When asked why she should make that statement in spite of the marvellous inventions of the West she responded



"with a pitying smile: 'Listen, my child! They have learned all that, but they have no intelligence! They understand nothing!'" . The West has applied its theoretical knowledge to practical interests but is devoid of the knowledge of human relationships, of human situations in life and the depth of human living. Of course, science promised leisure and comfort but not the discipline and spirit of sacrifice necessary to attain a depth in human living. The differences between the Black and Western cultures are essentially psychic.

The theory of perception or cognition on which the West establishes its institutions, activities and expectations arose from natural science. This science, in turn, is the way in which the West strives to establish a relationship with the external (objective) world of reality: God, man, society, nature, facts, etc. Nature or the object of scientific knowledge was regarded as a lifeless thing, a quantitative magnitude, which could be expressed in mathematical formulae and subjected to mathematical laws. Nature and the universe were believed to be governed by mechanical and immutable laws. Between the Western mind (a "mental substance") and Nature was a wave of mathematical equation. Out of the natural science arose two schools of philosophy (rationalism and realism) which pretended to interpret the nature of reality. Realism, of which naturalism is its core, gained an upper hand over rationalism or idealism. Most Western experts supported realism (naturalism), the biologic mechanism of Nature and civilization. It solved certain problems, purely utilitarian problems, but never justified its method and stand-point. Rationalism was accepted by few thinkers not because it was not logically sound but because all its idea, premises, etc. did not yield concrete and positive knowledge in the utilitarian sense. The Western mind is preoccupied with power not with the knowledge of human relationships. The existing human beings have feelings, emotions, convictions, hopes, fears, etc. The scientific man -- a "mental substance" -- hence the materialistic view of man, is anti-personal,



anti-spiritual, anti-individual. Those who fail to grasp this truth do not know the ideas and the consequences of the ideas of scientific materialism. Most half-informed experts in the West might indicate that they are not materialists but spiritualists or humanists. They do not know that their God ("Deus ex machina"), "deus sive Natura", is a materialist, a pure construct, objectivized and static.

Rationalism despised all knowledge that was not "systematic". It held in contempt all knowledge that was not "rigorous" and did not conform with the theory of functions. Scientific realism, through the creed of natural evolution, extended its theory to sociology, psychology and pretended to have unified man with Nature -- a lifeless thing, a machine and mathematical formula. Whether man or the subject was independent of the dead Nature or fused with it, the result was false. However, the so-called realistic method was applied to the study of social institutions, individual mind or individual psychology, etc. The modern name for the biologic mechanism of life is behaviourism. Ironically, however, scientific realism operated with the methods and norms of natural science which happened to be the bases of rationalism. The evolutionary theory further enhanced realism because this theory pretended to have unified the abyss between Subject (Ego) and Object (the World, Nature). Therefore, all branches of the Western science seemed to have been unified, and the gap between the organic and inorganic appeared to have been closed. From the viewpoint of the naturalists or realists (mechanistic intellectuals), the theory of reality and its knowledge appeared definitely and decisively established. There was no room to think otherwise. Who dared to question the "Church of Reason" and its "objective truth"? "Objective truth" of science is so sacred to the Western man that anybody who questions it is not regarded as sane. Like everything sacred and dear to one's heart, he passionately defends it. The more half-informed he is, the stronger the spirit of resistance. The history of the West, since the Greek period, is filled with stories of



profound thinkers (hence profound religious minds) who incurred the anger of the State or the tyranny of mediocre minds because they dared to know more than others.

If the theory of evolution (realism) has closed the gap between the inorganic (Nature) and the Organic (Life), what are human mind and human consciousness which constitute the bases of knowledge? Natural evolution maintained that they were the products and continuation of material evolution. Thus, the realists should build a laboratory to study the chemistry of God, of love, ethics, morals, freedom, self-hood, etc. If such chemistry does not exist, then the mind does not exist. And this is the conclusion of the behaviourists who claim to be psychologists. The physicist who is studying the material things now announces that the "material thing" is not what it was believed to be but has vanished to the realm of mind. The physicist turned a psychologist and a metaphysician but the psychologists turned physicists. This disturbing contradiction between the physicists (now metaphysicians) and the behavioural psychologists (now physicists) do not violate the imagination of the Western experts. They do not even see the profound effects of this contradiction on religion, society, politics, economics, ethics, morals, etc. They cannot see such effects because a physicist is a physicist not a sociologist, a sociologist is a sociologist not a psychologist, a psychologist is not a political scientist, etc. As scientific confusion advances, intellectual demoralization ensues and poisons all aspects of life.

Rudolph Carnap stated that "every sentence of psychology may be formulated in phsyical language", that "the emotional resistance to the thesis of physicialism" constitutes the only impediment to the acceptance of this thesis. And like a faithful Western thinker, he blamed the emotional resistance on the spirit of tradition. The materialist sees psychology as the study of neurons and hormones, that is, as a physiology. Since the materialists have a poor and narrow idea of man, how could they truth-



fully study psychology? How could the incomprehensible elements of life, time, intuition, the feelings of the ideals, etc. be formulated in the physical language? How could these be reduced to the language of scientific space, time, motion, etc.? Emotion is one of the psychological expressions. What Carnap meant is that the Ego must be removed from science so that science could understand the Ego objectively. "As a result of Copernicus' work," A. J. Ayer wrote, "man lost the distinction of a central position in the universe; as a result of Darwin's, he was deprived of the dignity of a special supra-animal existence; as a result of Marx's, the factors by means of which history can be casually explained were degraded from the realm of ideas to that of material events; as a result of Nietzsche's, the origins of morals were stripped out of their halo; as a result of Freud's, the factors by means of which the ideas and actions of men can be casually explained were located in the darkest depths, in man's nether region. The extent to which the sober, objective examination of these theories was obstructed by emotional opposition is well known. Now it is proposed that psychology, which has hitherto been robbed in majesty as the theory of spiritual events, be degraded to the status of a part of physics."<sup>1</sup>

This quotation offers a picture of the collapse of the Western psyche since the Renaissance period, a collapse from the height to which the Asiatic religion raised it to pathology. It is nothing but the description of the Western creed of materialism that the real is the material process in space and time, the spiritualism must conform with the scheme of matter or disappear from the world. The creed of materialism, the belief that reality is that which can be measured, quantified, etc., here shapes the study of psychology. Spiritual events must therefore conform to the methods of physics or disappear. A. J. Ayer has offered here the image of the Western

<sup>1</sup>A. J. Ayer, *Logical Positivism*, pp. 164-168.



man, his beliefs and his paganistic ethics. The statements are valid inasmuch as they refer to the Western man. The materialists would violate their own rules (that nobody should be "general" and make "sweeping" statements) if they extended their materialism and paganism to the Black culture. But the contemporary structure of mind and reality has destroyed the beliefs and ideas of the positivists. Neither Darwin, Nietzsche, Marx nor Freud possessed a complete view of man yet, standing on the narrow view of man, they wanted to establish reality; past present and the future. "Objectivity and openness of mind" demanded by Ayer have shown, through contemporary science, that the West had no knowledge of reality, no theory of perception and incapable of a conscious understanding of reality. It is not psychology that is being "degraded to the status of a part of physics" but physics that is being upgraded to the part of psychology and higher still, metaphysics or religion.

Physicalism maintains that "every sentence of psychology may be formulated in physical language." The thesis of physicalism is underlied by naturalism; the theory of conscious automatism, and the doctrine of psychophysical parallelism. The statement of Carnap rose from the philosophy of Spencer which implied these ideas:

Everything is behaviour and originates from the external world. If the behaviourists are philosophically consistent they should not adhere to the information and judgement given to them by a human subject, nor should they make any judgement either, Facts and judgements or interpretation of facts are not the same. Watson thought that what introspective psychology considers as internal process of the mind is solely a question of "physiology of the nervous system." The philosophic doctrine of behaviourism -- materialistic monism -- denies the psychic life and dissolves man into psychico-physiological process.

Let us examine the philosophic doctrine of materialistic monism underlying the thesis of Carnap-physicalism-and the behaviourists. Spencer and



Spinoza defended with unsound philosophical arguments the case for monism. Kant considered the arguments of Spencer as "a series of equivocal generalizations," while James Ward thought that they were "covered by continuities of sundry sorts". Physicalism maintains that "every sentence of psychology may be formulated in physical language." Naturalism, the theory of conscious automatism, and the doctrine of psychophysical parallelism, underlie the thesis of physicalism. From the philosophy of Spencer, the following ideas are implied:

- a) Given the conservation of mass and energy, and we have generated all the variety of physical events.
- b) Given certain hypothetical molecules of great complexity and they will yield reactions 'varying little by little into those called vital'
- c) Given an unbroken succession of impressions in an organism, and 'there must arise a consciousness.'
- d) Given 'that our states of consciousness segregate into two independent aggregates,' and we shall have not the fission of one consciousness into two, but 'the mystery of a consciousness of something that is yet out of consciousness, a dualism of Ego and non-Ego.'
- e) Equating the absolute with the Non-relative, i.e., the contrary of the Relative with its contradictory, then a consciousness divested of all relativity will give us the Absolute as 'the Power manifested behind all manifestations, inner and outer.'<sup>1</sup>
- f) Given our inability 'to suppress consciousness' any further, and its persistence will constitute an immediate experience of the permanence of this manifold Power, alias Unknowable Reality. So we return to that quantitative constancy of Matter and Force



to that quantitative constancy of Matter and Force with which the 'Knowable' provisionally began.<sup>2</sup>

Spencer thus pretended to unify philosophy and science just as Physicalism and behaviourism went to unite science with psychology. Physicalism and behaviourism implicitly make the conservation of energy, natural selection and continuous evolution the background of their argument. for the reduction of psychological events to physical language. "Neither conservation of energy, nor natural selection, nor continuous evolution will enable us rationally to synthesize and interpret the experience of which they are but a part."<sup>3</sup> Physicalism and behaviourism, it appears, have equated matter with bodies, mind with mind-stuff and even proceeded to deduce ethical concepts from mechanical categories just as Descartes suggested and Spinoza reduced ethical and moral categories to lines and figures.

We discover in the philosophy of Berkeley the thesis that what is regarded as "matter and motion are known to us only as forms of consciousness, and consciousness apart from a thinking mind is a contradiction in terms."<sup>4</sup> But the standpoint of Berkeley was that of agnosticism because he stated: "...If I were obliged to choose between absolute materialism and absolute idealism, I should be compelled to accept the latter alternative," but he denied the obligation to choose, and dubbed himself an agnostic."<sup>5</sup> It was the standpoint of agnostic monism that Spencer fully elaborated on though it was essentially a neutral viewpoint since it neither supported materialism nor spiritualism. It is however difficult to conceive how a person can maintain his balance between two unknown ends. In spite of a show of materialistic philosophy Spencer

<sup>2</sup>James Ward, *Essays on Philosophy*, pp. 152-153.

<sup>3</sup>*Ibid.*, p. 154.

<sup>4</sup>*Ibid.* p. 165.

<sup>5</sup>*Ibid.* pp. 165-166.



was inclined to place reality on the spiritual order. Spinoza, as we shall see, even accepted a dualism of matter and spirit. Carnap suggested that psychology "be degraded to the status of a part of physics." There is no quarrel about the suggestion itself but with the assumptions on which psychology is to be erected as part of physics. The suggestion is not new but rests on older philosophic assumptions. Is reality plural or monistic? Are mind and matter one reality or different realities? We see here the reappearance of the old problem of the One and the Many, and physicalism and behaviourism support monism. If the One is real then the Many will be merely illusory or epiphenomenal. F. H. Bradley, in his work Appearance and Reality, considered that "the real is one, the self we take to be real is but a phenomenal adjective, and when regarded as real becomes 'riddled with contradictions.'"<sup>6</sup> "The alleged independence of the Many, in which we empirically believe, is no fact ... the plurality sinks to become merely an integral aspect in a single substantial unity, and reals have vanished."<sup>7</sup> In Bradley's judgement, "monadism, on the whole, will increase and will add to the difficulties which already exist."<sup>8</sup> Bradley approached the problem of the One and the Many from the Absolute view point and a wave of reaction against Bradley's Absolutism or Monism, has given rise to a Pluralistic view-point. This view is prompted by the fact that "philosophy elects to start from, and to stand by, experience as conscious life, and to regard that life as directed to self realization. For unless human freedom is a reality and not a mere appearance, unless we have power on our own act and on the world, what basis of fact have we from which to ascend to a

<sup>6</sup>Idem, pp. 175.

<sup>7</sup>Idem, p. 175, Appearance and Reality, p. 143.

<sup>8</sup>Idem, p. 175, Appearance and Reality, p. 118



Supreme Reality of a spiritual kind at all? Surely in such a case the Universe lapses back into a mechanism, and Naturalism is right."<sup>9</sup>

Physcialism and Behavioursim belong to a world void of reality. In Bradely's "Appearance and Reality," reality disappeared. It is essentially epistemological skepticism which described Bradley's work. His work is "hegelianism turned skeptical." Neither in physicalism nor in Behaviourism is reality personal or freedom a human reality. Mechanism and Naturalism make both personal reality and freedom non-existent. In this situation psychology becomes physical reactions, hence Carnap suggested that psychology should be a part of physics. An extreme Pluralistic reaction against the extreme monistic view of Bradley came from Howison and McTaggart. "This pluralism" according to Howison, held in union by reason, this World of Spirits, is thus the genuine Unmoved One that moves all things. Not the solitary God, but the whole World of Spirits including God, and united through recognition of Him, is the real 'Prime Mover' ...Its oneness is not that of a single flexible Unit, leaving no room for freedom in the many, (no room) for a many that is really many' but is the oneness...of spontaneous cooperation, in which every member from inner initiative, from native contemplation of the same Ideal, joins in moving all things changeable towards the common goal....This movement is what we have in these days learned to call the process of Evolution.<sup>10</sup> "The circle of self-thinking spirits indeed has God for its central Light..." according to Howison. "...God is the Creator simply as being 'the impersonated Ideal of every mind.'"<sup>11</sup> For McTaggart, "The Absolute is spiritual, but is not personal, has neither cognition nor violation. Its unity is for its differentiations, which are person, but they are not for it... For love is of persons, and God, as we

<sup>9</sup>Idem, pp. 175-176

<sup>10</sup>Idem, p. 176

<sup>11</sup>Idem, pp. 176-177



have seen," McTaggart asserts, "is a unity of persons, but not a personal unity."<sup>12</sup> What do all the views of Naturalism and Absolutism ultimately mean?

"Personality, one would have supposed, ought never to have needed special advocacy in this self-assertive country like ours." Thus began the preface of a book which embodied "eight essays by Oxford lecturers." And yet by some of the leading thinkers of our day it has been neglected; while by others it has been bitterly attacked. What makes its vindication the more urgent is that attacks have come from two different sides. One adversary tells each of us: You are a transitory result of physical processes; and the other: You are an unreal appearance of the Absolute. Naturalism and Absolutism, antagonistic as they seem to be, combine in assuring us that personality is an illusion. Naturalism and Absolutism are the adversaries against whom the personal idealist (pluralism) has to strive.... The two points in respect of which Absolutism tends to be most unsatisfactory are, first, its way of criticizing human experience, not from the standpoint of human experience, but from the visionary and impracticable standpoint of an absolute experience; and secondly, its refusal to recognize adequately the volitional side of human nature.<sup>13</sup>

Physicalism and Behaviourism, being the psychological interpretations or applications of absolutism, ignore the feelings and emotions of ideals embodied in human culture, ignore human volition and thought, and pretend to define human beings and civilization as products of matter in motion. Physicalism and Behaviourism ignore the fact that the philosophical tendency of the 20th century is not only tending towards spiritualism but practically exhibits that close relation between philosophy and religion.

And philosophically speaking man cannot be defined as a mere appearance nor can the real be said to be solely appearance because appearance must be an

<sup>12</sup>Idem, pp. 178.

<sup>13</sup>Idem, pp. 178-179



appearance of something for somebody. The phenomenal everywhere intimates an adequate reality, and not only a reality adequate to its production but a reality adequate to its perception. An astronomer cannot produce an eclipse nor can a worm perceive one. The existence of phenomena, then, implies a double activity, a certain rapport between giver and receiver.<sup>14</sup> What is described as experience is "the interaction of Ego and non-Ego." Leibnitz thought that a correspondence existed between Ego and non-Ego. Thus "the more advanced the Go, the wider its horizon, the more varied the data of its expereince: every Ego or subject 'mirrors' the same universe, but each from its own point of view."<sup>15</sup> The

Physicalists and Behaviourists cannot solely appeal to data as the bases of their scientific truth and ignore "the real implications of Ego and non-Ego" without pursuing their laboratory discussions with unphilosophical orientation and the neglect of the limitation of science comple "men of science" to lose thier bearings and drift towards philosophic nihilism. In the beginning it was only phenomena, in the end it is only illusion.... Reason...is the subjective factor which, by its theoretical and practical demands, helps us to find our bearings. The concrete world in which we live and move and have our being is not a museum arranged in classes and compartments: sorted and dissected in this fashion, we can never discern its meaning or interpret our place and purpose in it. Life is the supreme fact in this world and the good is its supreme idea, the end and aim of that activity which all living things display....even the qualitative aspects of life like love, justice, freedom, spirit, etc. to quantitative definition. Instead of colour, we should speak of electromagnetic waves. We should not speak of tones of either but of frequencies. In other words, Nature is void of any quality but quantity. The modern civilization of the mass-man represents the state of

<sup>14</sup>Idem, pp. 178-179

<sup>15</sup>Idem, p. 183



Nature hence the civilized language and the truth acceptable to the mass-man is that of quantity, number, figure and formulae. But in describing psychology in physical language the physicalists cannot account for "the real factors at work in the making of history." They may speak of abstract men but do not show the motives by which real men act.

A philosophical orientation in science shows that even if nature is at all a mechanism, "it is a concealed mechanism." Happily science, nowadays--science, I mean, that minds its own business and keeps to its standpoint--finding indeed that 'all things are ordered by measure and number' and therefore so far amenable to mathematical description and statistical treatment, yet does not confuse its quantitative symbols and 'mental pictures' with the phenomena so far described --to say nothing of any reality behind them. On the contrary to render its descriptive scheme as simple and comprehensive as possibly, science is ever revising its hypothetical mechanism and giving to its working-models a more and more abstract and ideal form, thereby rendering their symbolic and conceptual character ever increasingly evident. There is no question of its utility as a working hypothesis, for it works; but it has worked better the more abstract and ideal it has become, the farther it has advanced from all semblance of concrete reality.<sup>16</sup> The application of mathematics (an ideal science) to the study of physics has prompted the discovery of a world incredible to us. The truth of the world so discovered also implies its meaninglessness because the men of science know, not reality, but only figures and formulae.

Neither physicalism nor Behaviourism understand the philosophical and scientific implications of their attempt to create a positive science of psychology. Since it is admitted that physics is a positive and exact science on account of its high degree of predictability of events, the psychologist confuses their subject matter with that of physics and

<sup>16</sup>Idem, pp. 191-192



believe that the use of mathematics and statistics will equally make their subject matter a physical science. And to carry out their program, they must re-define psychology, and that is exactly what they have done. But they ran into philosophic and scientific trouble. Physical realism has perished though the crowd scientists like the physicalists and be most a conscious automaton".<sup>17</sup> Conscious Automaton means nothing other than materialism wrapped in empty semantics.

If Carnap believes that "every sentence of psychology may be formulated in physical language," it implies that there is a parallel between physical and psychic events. This is the belief of the theory of psychophysical parallelism. It is acceptable that there is the closest and most intimate correspondence between mind processes and brain processes, between psychoses and neuroses...But correspondence does not necessarily exclude reciprocal action; and both biology and psychology proceed entirely on the assumption that such mutual interaction is regular and continuous...without it the vital distinction of sensory impression and motor response becomes meaningless for psychology and all intelligible connection between life and mind is gone.<sup>18</sup>

Psychophysical parallelism denies such reciprocal action and generalized mechanism as the ultimate principle for the examination of all reality without any attempt to investigate the limitation of that theory. The mechanistic theory, thereby, denies psychological experience of such reciprocal action, not on human and historical experience but on "a priori grounds."

We should never have heard of a parallelism between the psychical and physical, but for the intervention of the organism between the individual experience and the inorganic world. Here in the psychoneural correspondence...we do indeed find a

<sup>17</sup>Idem, pp. 196.

<sup>18</sup>Idem, p. 197



parallelism that goes some way towards justifying the familiar comparison of the one series to the sounds a reader utters, and of the other to the letters that he sees. To qualitative differences on the one side there are answering qualitative differences on the other: to simplicity or complexity in the first, there is an equivalent simplicity or complexity in the second. In this wise psychosis and neurosis, functions of mind and functions of brain, may up to a certain point be said to be concomitant, keeping time and rising and falling together.<sup>19</sup>

Physicalism, may to this point, consider its thesis justifiable only if it accepts the mutual interaction between the Ego and non-Ego. However, physicalism and behaviourism locate the efficient cause of phenomena in mechanism and attributes no such power to the mind. Even if the parallelism is accepted, as it does, between the psychosis and neurosis, is there no limitation to the validity of the theory?

Physicalism and Behaviourism describe both the environment and organism in mechanical terms but deny the reciprocal and mutual interactions because such knowledge of such reciprocal and mutual interactions lacks mechanical definition. Naturalism violates common and simple human experience by treating mind as epiphenomenal and, worse still, by pretending to reduce life to the physical order. Man has modified the environment on account of the creative mind which gives form to material objects. Civilization confirms such creative mind interacting with the physical world and giving form and direction to material things. Naturalism, by denying the idea of teleology and rational activity implies that the work of civilization merely emerged from the blind nature without any purpose, design and goal. It is the neglect of philosophical

<sup>19</sup> Idem, pp. 197-198.



orientation that has let loose all forms of superstitions as scientific theories. And the Western nations have actually established political, economic and social organizations on the basis of the blind Nature and deduced all absurd theories of equality before nature and of supply and demand which are not only the canonization of force but a declaration of war, as well. "Non-intervention" in the internal affairs of the sovereign Ego means that those who are being vanquished by the tyranny of "Nature" shall be abandoned to the inexorable decree of a blind force. Thus the West has succeeded without a sound philosophy of life, of association and of humanity, but only through the mechanism of force.

Of the spirit, Nature has nothing to say and, in its blind movement, it has no spiritual values to offer. Consciousness, therefore, cannot be derived from the blind Nature as physicalists and Behaviourists claim. We have noted the existence of correspondence between the physical state and "inward perceivingness" through Naturalism does not wish to admit it. The human body is a machine but consciousness does not belong to mechanism inasmuch as consciousness is not brain cells. Spirit has no mass nor extension. The quantitative is subject to measurement. Naturalism sees no dualism between mind and matter and only affirms the indivisible nature of both and makes the latter the efficient cause of all phenomena. Spinoza, defending a monist idea, thought that God possessed two attributes or could be explained by means of two attributes: mind and extension. This, however, implied a dualism and no longer a monist idea which would have implied that the outer and inner worlds are completely homogeneous with one Being. And thus Spinoza criticized the views of Descartes which suggested Spinoza's support for dualism.



Eddington, in his book, *The Nature of the Physical World*, restated the problem of mind and matter. "All that we require of the symbolic counterpart of color is that it shall be competent to pull the trigger of a (symbolic) nerve. The physiologist can trace the nerve mechanism up to the brain, but ultimately there is a hiatus which no one professes to fill up. Sybmolically we may follow the influences of the physical world up to the door of the mind. They ring the door bell and depart." Then the interesting question arises: Who answered the door bell? Eddington has no answer. Spinoza could not afford any either. We shall see how the Behaviourists want to solve the question: to deny the mind and the inner man. "As to the external modifications of the body which are observed in the emotions, such as trembling, paleness, laughter, sobbing," Spinoza wrote, "I have neglected to mention them because they belong to the body alone without any relationship to the mind." Thus Spinoza defended dualism and disowned the Behaviourists.

In the absence of inner man and inner compulsion, the Behaviourists have to prescribe behaviour not to human beings but to masses of reflexes. The political implications of the masses of reflexes are tremendous. No reason should be sought from the mass action because the mass-man is mad and a victim of manipulation.

"If matter is matter (that is, something substantial) and motion is motion (that is, a relative change of position), then there must be a combination of position and momentum. We are unable to think of matter without mass or substance; we are unable to think of relative change in position with relative velocity. And momentum is only units of mass multiplied by units of velocity.



"Yes, but suppose matter is not matter, and suppose space is not space (that is, extension). We have, indeed, every reason (every scientific reason, that is) to suppose that these things are not themselves at all. What are they then? We do not know. We cannot know. We can give only figures and formulae. To direct apprehension (that is, knowing) the figures and formulae mean nothing. Thought is now groping in phenomenal reaches which it can sense only by inference. There is (probably) a reality somewhere in the structure of things, but it reaches us as a framework of highly useful and highly unintelligible symbols. Space is a number of measurements, matter a pyramid of formulae. The world of science has dissolved terrifically into a new metaphysics. The more we become acquainted with it, the more alien it becomes to knowability... As if to crown its penance with the last possible humiliation, science has become epistemology."

Natural evolutionary theory maintained that mind and consciousness, the latest things to evolve, were tools of adaptation in the environment. The criteria of adaptation or the standard with which to judge adaptation was success. Outside the success of adaptation, there was no standard or value to evaluate success. The self-contradictions of its logic, its powerlessness to explain the conscious creations of man and his spiritual values, its inapplicability to culture, etc. indicated that it could not be the theory of reality. It could neither explain nor recognize the independent nature of culture. Rationalism, on the other hand, looked upon Nature as a static or changeless thing. It could not recognize or grasp the dynamic reality of life.

Almost all the Western thinkers invested their whole mental resource into the philosophical opposition between idealism and naturalism. As a result, neither the idealists nor the realists or naturalists were aware of the most fundamental reality -- life and culture -- which grew outside the idealist and naturalist camps. They were not



even aware that culture possessed its own world-view, modes of approach to the world and profound truth which rationalism and scientific realism or naturalism could never grasp. Thus, as the West invested its energy into natural science, that is, into the mathematical relationship between the mind and Nature, it ignored the field of human culture. Instead, certain schools of thought, in sociology, psychology, art, etc., have attempted to reduce the evolution of culture to that of Nature. This reductive act is purely a postulate and not a reality. The essential character of culture, its meanings, significance and value, cannot be reduced to the methods and norms of natural science for such values are not accessible to the methods of natural science. As if to crown their failure with more errors, the idealists have gone to history to search for the content and meaning of their absolute theories and premises. If their static and absolute ideas had allowed them to see the reality of history as a dynamic process, they would not have ventured to seek aid from history; a dynamic reality which can never be reconciled with rationalism. As a result, nothing in history can confirm and support absolutism. Hegel, for example, objectivized spirit, man and history. The objectivization of spirit said to be universal in nature and revealing itself in history, is both non-human and anti-personal. Objectivized history and man refer solely to the outer world and lack inner movement and freedom.

Due to the failure of the Western theory of perception, coupled with its lack of full awareness of the independent character, significance and meaning of cultural evolution, the Western experts and specialists, trained in the methods and norms of natural science, in idealism and naturalism, have no clear conception of what Black cultural studies mean. The norms and methods of natural science, known generally by the methodology of natural sciences,



do not grasp the truth of life and heart, and have no access to personal experience and are helpless in the realm of art, religion, philosophy, history sociology, etc. Since the 19th century Age of Rationalism, the methods and norms of natural science

As a result, every thinker who wanted his work to possess the accepted quality of true scholarship trained himself in the methods of natural science, in the precise and clear formulation of problems and in the use of precise methods for their solutions. Even today when the science of materialism, its postulates and ideas, methods and norms have collapsed, and the experts and specialists find it difficult to realise that the methods and norms of natural science can never dictate the theory of perception or cognition in natural science. The Western thinkers have, for example, subjected the Black cultural experience to the intellectual organ of natural science. Chaos and confusion ensued because the knowledge arrived at through those methods and norms is enlightened rationalism, impersonal and meaningless.

The Western theory of knowledge has not enabled the West to have a full awareness of the significance, meaning and source of cultural knowledge. The anthropologists, coupled with the historians, have studied cultural expressions and their evolution. But they merely described cultural events, pretended to trace such events from one area to another and even saw them as the modification of the present, cultural expressions. They were unable to see and grasp the general and fundamental significance, meaning, intellectual basis, of culture and its evolution.

Why did the Western thinkers commit this gross error?

1. The theses of rationalism and naturalism undermined their vision and falsified cultural reality.



2. Those who ventured into cultural phenomena studied them with the methods and norms of natural science.
3. They have applied the scientific technique meant for natural science to religion, art, philosophy, morals, politics, history, etc. Even as they specialised in each area, thereby destroying the dynamic unity of life, they ignored the wider meaning of culture, its inner unity, its dynamism, its relationship with the whole life, its unity of view or perception and its standpoint.
4. Cultural science has not attained, and will not attain, the rigorous and deductive level of natural science. There can be no science of pure dynamics in the realm of culture. All those anthropological elements which natural science ignored so as to attain its objectivity can never be eliminated in cultural science. Due to the inevitable anthropological elements in the realm of culture, and due to the fact that the metaphysical foundation of natural science, its rationalistic philosophy and inorganic logic seemed much more simple and easy than what one may expect in cultural science, the Western thinkers failed to invest their mental energy into science of culture as an independent reality.
5. The simple, scientific theories accommodated scientific statement of knowledge. The Western thinkers felt, therefore, that it was natural that all knowledge must conform with the requirements of natural science. Even the voices of objection that cultural science should not be intellectually ill treated were not heard. And today, the intellectual organ of natural science dictates and interprets the nature of the Black cultural reality hence it falsifies it.



Idealism and scientific realism the methods and norms of scientific materialism, their assumptions, ideas and world-view have all collapsed. The neglect of cultural studies and the falsification of their fundamental unity of perception, standpoint, ideas and principles, have no more justification and foundation. The whole theory of Western perception must be rebuilt from its foundation. To suggest the belief, ideas and principles for the construction of a vital theory of perception, principles for the construction of a vital theory of perception, principles of association and productive philosophy, is one of the major tasks of Black cultural studies. The history of the Black people reveals that they have not developed tools for the conquest of Nature but produced a civilization rich in human living.

The Black cultural world-view did not rise from a rationalistic philosophy but from the domain of life. (Rather it will be an intellectual expression, complex and concrete in nature, issuing from a reflection on cultural expressions in their practical and theoretical aspects. That world-view has to rise from the domain of life. Consequently, only from cultural science, its beliefs, ideas, principles, etc., can the new world spring.) Idealism and naturalism, scepticism and bewilderment, have no power in this field. In the domain of cultural science, for example, thrives the creative intelligence found today. Cultural studies aim at the synthesis of human activities, of all isolated intellectual creations, with the purpose of formulating the goals of cultural science hence arrive at an intellectually unified principle of culture. Eventually, such studies will transform the naturalistic theory and its world-view.

(At present, there are no laws of cultural evolution which would make the control of such evolution possible. We might also ignore the search for such laws of control, that is, another form of mechanism in culture, and search for the aesthetic



qualities, cultural motivations and the plentitude of life.) But the search for the objective standards of cultural values is essential so as to facilitate constructive activities and organized aims. Cultural laws, therefore, should not be construed in terms of natural laws. In the past, the knowledge of culture was ignored because the men of science equated laws with naturalism. Finding, therefore, that natural laws had no application to culture, they abandoned the study of culture because it did not meet with the requirements of natural science. In culture, we have to search for the laws of social psychology especially in the study of history, art and philosophy, for these unfold the innermost character of human beings and their instinctive or unconscious beliefs etc.

The idealists erected absolute standards and values but, seeing that in the history of cultures no culture attained those absolute criteria, they plunged into absolute scepticism from their absolute optimism, and eventually denied the existence of any cultural standard. Again, the error stemmed from the fact that the Western thinkers interpreted cultural data in terms of idealism and naturalism instead of formulating cultural questions positively in terms of life. The error was a necessary consequence of their assumptions: that order was either natural or absolute, that the whole world was a material and dead thing, that social and individual lives were solely material processes, that all these were governed by the laws of mechanics, etc. Thus, cultural expressions were supposed to fit into the natural or absolute order. As a result, their own independent and positive order were not recognized. In other words, they were not granted independence as a world of their own. Consequently, when the anthropologists and historians studied cultural expressions, they were regarded as contingent and isolated facts without unified view, principle, order and meaning. Rather each aspect of cultural expressions was considered independent of others and given a different meaning. The Western thinkers do not only see Black cultural expressions as



isolated things or data, their naturalistic and idealistic standpoints till prevent them from seeing the significance and value of cultural knowledge, their own method and view-points. As a result, conscious development of cultural science is undermined by the Western methods and norms of natural science. It is absurd to suppose that the study of Black cultural expressions will yield positive results and attain intellectual growth when those who study such expressions do not know the world-view, the ideas and principles into which their data can be fitted.

The division of the unified cultural expressions into isolated facts and fields has already led to the division, hence the weakening, of life personality, individual and heart. Take the example of philosophy in the West. It has been separated from all other disciplines. It can no longer fulfill its mission of synthesizing and providing a dynamic unity of other disciplines. As a result, philosophy has perished in the West. There are no more philosophers -- men of principles and broad ideas -- but journalists who are specialists in isolated facts and incapable of grasping enduring beliefs but passing opinions. What the West terms philosophy today is the history of philosophy, unless criticisms and commentaries on past ideas: Plato, Descartes, Kant, etc. are taught as if nothing has occurred since they died or formulated their ideas. Philosophy, in the West, has come to a halt. It has nothing new to say, no great vital ideas to proclaim, no wise teaching to offer, nothing spiritual to support. (The regionalism of philosophical opinion found in the West today will put Plato to shame). To revive philosophy as a dynamic unity of vital expressions, to have a creative and constructive philosophy, new beliefs and ideals are needed. Only the philosophy of culture, a reflective knowledge of its beliefs, ideas, principles, world-view, etc., will regenerate the Western life and philosophy from the errors of idealism and naturalism. Here, the Black cultural expressions,



their ideas, beliefs, principles and thought pattern have important obligations to fulfill.

The West has seen its idea of infinity, its world-image, hope, expectation, and goal, shrunk to finitude. What cultural knowledge unfolds is the relativity of human, cultural values in their history. Therefore, the whole world is not an enlarged copy of the Western image. The Western beliefs and ideas have no universal application and validity in all cultures. All cultures are finite. Their world-views are finite. Their values are relative. Many people cannot realise that the science of pure dynamics has a relative value, that it is specifically the expression of the Western soul, that it has no inner compulsion in all cultures, that it does not constitute the spiritual definition of all cultures. Consequently, its world-view, its ideas concepts, and crises are particular Western experiences not universal essentially speaking. The study of culture shows that there are only particular people, particular nations, particular culture, particular spirits, not One Culture, One History, One Idea and One Thought Pattern. The 19th Century Age of Enlightenment -- enlightened rationalism and falsehood -- believed that there was a universal Reason common to and valid in all cultures. That common and universal Reason -- the Absolute Reason -- was the West. When the West saw cultural differences and historical realities, it could not understand their meaning. And because the cultural expressions did not fit into its schemes and standards of values, it held them in contempt, termed them uncivilized and savagery. The 20th Century Age of culture and psychology, fortified with historical experience, holds that all cultures are different and relative. All the cultural data which the rationalists could not grasp have now meaning within their own cultural world. To find out what all cultures have in common, to arrive at a unified view of culture, to grasp the vital principles and general aims of culture, to arrive at a general value and standard of value



common to all: these are the intellectual missions of cultural philosophy. That philosophy must spring from concrete life, from relection on cultural expressions and practices, their theoretical background and their relative standards of value.

The new philosophy of culture has nothing to do with idealism which considered mind, individual spirit, consciousness, as absolute and changeless. The history of culture unfolds the relative and dynamic nature of mind. The theory of naturalism is valueless to the philosophy of culture because o the theory itself was not founded on empirical evidence but indirect inference. As a metaphysical doctrine, it whirls in self-contradictions and equivocations. The logic and methods of materialism will not be of any value seeing that Nature is not a dead thing but alive. When the African people said that there were living forces in "material things", or that Nature was alive, the West called them superstitious, animists, spiritualists and forgave them their "scientific sin" because they were "mentally primitive". Experimental science has now confirmed the truth of the African people, the truth of primitive people schooled in the university of life and Nature. Now, the West, is proclaiming the idea of the living plentitude of nature as if the Black people never knew it before.

The Western scientific theory of knowledge, as has been seen, arose from the shattered image of reality into a subject-object antithesis. The Black cultural experience makes no distinction between the subject and the object. What, therefore, is the nature of the Black cultural theory of knowledge? Since, for the Black culture, the world is a living force and since the whole universe is a living force culture permeates the whole culture. Nature, every organism, animal, man, etc. are all subject to culture. The living universe is a universe of culture and the world is culturally determined and shaped. God, spirit, man, etc. are therefore personally and culturally experienced realities. The



cultural view of reality imposes restrictions on rationalism and naturalism because of the impersonal nature of objective reason and objective reality.

The naturalists, operating with the methods and norms of material science, have delved into the impersonal world of nature said to be existent before the appearance of man on earth. The men of science, therefore, spoke about the world which existed before the human advent on earth. From the cultural standpoint, that is, from the actual and real experience of the present situation of culture, the naturalists cannot know the world said to have belonged to the ancestors of human beings. Just as the world of the fourth dimension escapes human imagination, the world of the "human ancestors", the so-called "pre-human" animals cannot be imagined. Imagination, thought, reason, language, the whole man, are cultural products and conditioned by culture. With these culturally conditioned qualities, the men of science cannot grasp or imagine a world that existed before man. Since the present knowledge and information which human beings possess are the products of culture, human beings cannot reconstruct the pre-human world with such knowledge. The knowledge of the solar system, of the earth, that is, an objective knowledge the reality existing independent of and before man is impossible. To apply the knowledge, imagination, thought, idea, etc. peculiar to the present cultural reality to the pre-human world would imply that the human world, as it is today, is the same world that existed before human beings. This supposition would imply the denial of the reality of change. The present cultural world could not be the world of human ancestors hence an objective understanding of the latter world is impossible. Cultural reality is a personal reality not an isolated, static and unhistorical thing.

The materialists erred by supposing that the present cultural expressions could be explained by



starting from the unknown: Nature, the animal ancestors of human beings, the impersonal entity. The natural theory of evolution attributed the success of adaptation to natural evolution. We saw earlier that some forms of life have become extinct, that some remained altered while others have evolved. In the realm of culture, human beings have goals and conscious purposes. Consequently, the success of human adaptation could not arise from the blind and indifferent nature but from cultural experience. It arises from the active part of human experience, from man's conscious creations, from his ethical and moral codes, from his ideals.

The rationalists established absolute and changeless values but despaired because such values could not be realized in history. The cultural world and view of reality reject the existence of such absolute and changeless world and values. Human beings could not know, not even imagine, the nature of a world that was not permeated by culture. Since reality, in the Black culture, is limited to immediate and personal experience, the world constructed by the rationalists could not be real. Therefore, the validity of scientific laws is limited to the world of human culture not to a world independent of culture. The world of culture is not complete and definite like that of the rationalists but subject to change. Consequently, the laws of science are not eternal and immutable laws. Thus, the limitation of cultural experience determines the limitation of scientific knowledge. But all such terms like science, knowledge, idea, truth, fact, observation, reality, space, time, body, mind, etc., within the cultural universe of aesthetic continuum must alter. The rationalists defined such terms independent of human (personal) experience. In the universe of personal and living realities, such terms embody personal qualities hence cannot be "clearly" defined but only described; and described in a language that refers to something beyond language. The theory of natural evolution pretended to have



unified the organic and inorganic worlds hence offered a "complete" and monistic view of the universe. In the so-called "complete" view of reality, the theory of natural evolution could not explain human consciousness, mind, spiritual values, ethical and moral aspects of life, etc. Having failed to account for human culture, it left no room for the application of any other view to history and universe. Most Western experts and specialists are still intolerant of a new (cultural) view of reality and strive to protect the ideas and principles of materialism (rationalism positivism, naturalism) which have already died. Since the world is permeated by culture and since the actual and real experience of human beings constitutes the point of departure for human knowledge, that is, since reality has reference to the experiences and standpoint of the present culture, it is from the present stand-point that the history of past cultures can be studied. In this way, the present culture can incorporate the ideas and principles of past culture and transform them in the context of their own cultural experience. The most important beliefs are that human beings are cultural not natural. The world of the present culture is a changing world of culture. Therefore, the knowledge of Nature independent of culture is impossible. The environment in which human beings live is produced by culture. Culture and life are not mere processes but have form, goal, meaning and significance. The world is the world of history and culture not of science (rationalism and materialism). Biology and geology, physics and astronomy, all aspects of material sciences, cannot explain the world of culture; that is if these branches of science consider reality as unhistorical, impersonal and not immediately experienced. To understand human beings, for example, one must study culture not physics, chemistry, etc.

Consider the African approaching an "object" as a living force, that is, as something embodying an invisible but a real quality. Reality, in this



case, is the African, the empirically observed "object" and the invisible force behind the "object". Empirical reality, therefore, does not mean a material process or fact in space as the materialists supposed. Rather, it embraces the individual and the experienced visible-invisible "thing". In other words, reality becomes to a world of aesthetic continuum. The African, therefore, cannot be eliminated in order to study facts objectively. The invisible which coexists with the visible cannot be severed from fact in the materialist sense, that is, fact in isolation. The observed fact cannot be severed from fact in the materialistic sense, that is, fact in the world of aesthetic continuum addresses the whole man, not to an abstract man ("mental substance") or to any particular aspect of man. Consequently, the ontological status of observed facts cannot be ignored. Since this structure of reality cannot be expressed "clearly" and "concretely" in the language of material science, the belief that reason could consciously grasp reality has no validity. Reality cannot fit into the artificial and impersonal concepts of pure reason. For which reason, too, the Black cultural experience cannot be "rigorously" and "systematically" expressed. Life and history do not fit into the requirements of rigorous and systematic thought.

The truth about the immediate contact with reality, the confidence placed on that knowledge and the confidence in its validity arise from the trust which human beings have in the source of that knowledge. One could be deceived. Within the conditions of knowledge errors could lie. But that which the individual personally experiences, thought it may not possess a universal validity of abstract concepts, still retains its meaning, value and significance. Nobody experiences the whole world in a given experience of the world because behind the datum lies the whole experience one wants to grasp. Therefore, every empirical experience refers to something that transcends that experience. Since

the Black cultural universe, every natural force, every natural phenomenon, every natural action of the universe is a force. The universe of forces, in the data of human experience, is the universe of forces. The universe of forces is a trust in a Personal Power. The universe of forces guarantees the moral meaning of the universe. The African never loses the ontological meaning of his experience, satisfied merely with the phenomena, because he knows that the physical phenomena point to the forces. In order to understand a Power beyond the empirical, he must perceive in the world the invisible worlds coexisting inseparably, the trust from God on the world.

Science is interested in the world but not with the human world. The Black culture, however, is not interested in the world unless the giver is known. The Black culture has, for example, been able to grasp empirical facts but not the forces that gave birth to them. For the Black culture, the giver of all things is God. The value, significance to the Black culture is the Cultural experience. The Black culture does not stand on the ground of the empirical world. The Black cultural experience is a quest for God, a Personal Power. This explains the Black cultural reality. The Black culture is religious. It has gods of culture, but the gods are the gods of all creatures and all cultures. Experience, for the Black culture, is not isolated things or static reality but mutually interacting.

What is the African experience? The African has inherited from our ancestors a way of knowing," Senghor writes. "Why, then, should we not



verse is a web of living  
 phenomenon is a manifesta-  
 force permeating all things.  
 therefore, reveals itslef  
 experience. The trust in  
 depends on ultimately the  
 power, a moral Being, who  
 meaning of life and personality.  
 s sight of or ignores the  
 experience. He is not  
 physical explanation of  
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 nt to invisible and living  
 trust the world, he trusts in  
 irical fact of the datum  
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 st together and are  
 in God is not an imposition  
 of facts.  
 rested with the data in the  
 "giver" of the data. In  
 cultural datum is complete  
 own. The empirical researcher  
 n studying African art objects  
 ignore the religion which  
 aith in the Personal God,  
 s, gives meaning, purpose  
 the observed cultural data.  
 es not rest ultimately on  
 ical data of the world.  
 ions are essentially the  
 al God, the author of the  
 the religious nature of the  
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 ion. There are divinities or  
 e Supreme God is the Author  
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 culture and faith are not  
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 an faculty of knowing? "We  
 r ancestors our own faculty  
 ote. Then, he asked:  
 change it just when the



Europeans are telling us that it is precisely the twentieth century faculty and the most mature? Let us, therefore, consider the attitude of the Negro-African towards the object to be known, towards the Other: God, man, animal, tree, or pebble, natural fact or social fact. Contrary to the classical European, the Negro-African makes no distinction between himself and the Object; he does not hold it away from himself to be examined or analysed; or rather, after having examined it, if not actually analysed it, he takes it in his hands, alive as it is, careful not to kill it and pin down like a specimen. He touches it, he feels it, he is conscious of it. The Negro-African is like one of those verses of the Third Day, a field of pure sensation.

"It is by his subjectivity, with the tips of his sensory organs, with his insect's antennae, that he discovers the Other. We see him excited, moving centrifugally from subject to object on the waves of the Other. This is more than a metaphor; contemporary physics have discovered, beneath matter, universal energy; waves and radiations. Here we see the Negro-African sympathising, leaving his ego to identify with the Other, dying to himself to be born again in the Other. He does not absorb, he is absorbed. He lives a common life with the Other; he lives in sybiosis, he has cognition of the Other. ...Subject and object are here compared dialectically in the very act of cognition. Here is the long caress in the night, the locked embrace of bodies in union, the act of love.

"I want you to be conscious of me", says an elector who wants you to know him well. 'I think; therefore, I am', wrote Descartes, but the remark no longer seems to have validity; one is always thinking; and the 'therefore', a logicians conjunction, is meaningless. The Negro-African could say: 'I sense the Other; I dance the Other; I am.' Now, to dance is to discover and to recreate particularly if the dance is a dance of love. It is in any case:



the best means of knowing. So that cognition is at the same time discovery and creation, or rather re-creation, and re-creation is the image of God.'" Fenner Brockway who quoted the above passage then made naive remarks: "One cannot refrain from asking how far is this the philosophy and the poetry of Senghor rather than an image of Africa? Perhaps the truth is that it is the image of unsophisticated man, man with simple emotion and thoughts, intuitions unsuppressed. And so it is, in fact, largely African. Is it, as Senghor suggests, twentieth Century too? Does the modern scientific view that matter is composed of minutiae of energy emitting radiation endorse the intuition of ages of men whose only university has been nature?"

Let us examine how the African approaches his cultural reality from the musical aspect. Bear in mind that rhythm, dynamism and force permeates his cultural universe. Music, therefore, is not a separate aspect of life but life itself. Senghor's account of the Negro-African faculty of knowing has to be seen in the light of sound. "What did music mean to traditional society in Nigeria?" Fela Sowande asked. "Some Western authorities," he wrote, "subscribe to the idea that music is an aspect of human behaviour -- physical, social, verbal, or some other kind of behaviour; that music has many facets, for its aspects include the historical, social-psychological, structural, functional, physical, psychological, cultural, aesthetical, symbolical, and other; and that therefore Music can and must be studied from many standpoints, for clearly no single kind of study can be successfully substituted for the whole. But were we to attempt to sell this idea to traditional man in Nigeria, he would either tell us to get lost, or his reply would be couched in such language that his vocabulary would be of considerable interest to Dictionaries that have space for hitherto unprintable quadriliteral Anglo-Saxon words."



"Our Nigerian traditional man will tell us that Sound was evocative; not that it 'could' be, but that by its very nature it was evocative; he would point to his 'words of power' or to his 'mantrams' which he has used time and again to produce tangible results; if he happens to be a Yoruba, he would refer to those terrible vocal forms handed to him by his forefathers, such as Asan, the Ogede, or the Ofo, patterns of Pure Sound, the like of which Elisha used in the Bible to call down fire on the soldiers sent to arrest him, or Jesus used to command the storm to be still. Nigerian traditional man knew...that through the medium of Sound, he can evoke and handle Psychic Forces of tremendous potencies, which his will could then direct as it suited his purpose. He knew this, not as a theory but as experienced reality. <sup>20</sup>

The Western experts insist that an issue must be approached from different standpoints since no single standpoint can offer the knowledge of the whole. From the Black cultural experience, and as Senghor and Sowande have also explained, the Western assumption mentioned above does not apply to the Black culture. We have seen that the Black cultural expressions spring from a certain world-view in which no distinction exists between the subject and object. As a personal world of aesthetic continuum which does not admit of the dissociation of sensibilities, the academic division of the Black cultural expressions into an infinite multiplicity of view-points distorts the character of the Black culture.

Self-identification with the Other as Senghor explained is the way the Negro-African acquires consciousness of the Other. Beneath the self-identification with a group, a community and the world reigns inner conflict and opposition because experience often reminds a person that the desire for harmony with the Other cannot be perfectly achieved.

<sup>20</sup> Fela Sowande, "Nigerian Music and Musicians," *Then and Now*, Composer 19, Sept. 1966, pp. 28.



For this reason, faith and religion strive to mitigate the feelings of discomfort caused by the absence of perfect harmony with the Other. In families, groups, communities and among friends, experience shows that harmony is not a permanent condition. However, all believe that harmony is a necessary ideal to pursue and achieve, and every individual makes the necessary sacrifice to realize that goal. Thus, every individual feels the obligation to work for the whole and the duty to submit to the whole; family, group, community.

The African does not detach himself from his cultural world and expressions in order to know them. He is personally (not impersonally) involved in his world, moved by it, engaged with it, hence he has cognition of relationships, meaning and significance. What does not relate to him as a person is not significant. "We have to recognise," Sowande wrote, "that the Nigerian traditional man's view of life did not rest on the foundation defined by Jung as 'scientific causality...a merely statistical truth and not absolute, a sort of working hypothesis of how events evolve one out of the other;' his world was not one of dry, sterile intellectuality, his species of knowledge was far removed from that which -- in the worlds of D. H. Lawrence -- has killed the sun-making it a ball of gas. ...Our Nigerian traditional man might well remind us of what Professor Merriam said in his *Anthropology of Nusic*, which was, that despite the enormous literature devoted to aesthetics, it is extremely difficult to discover what an aesthetic is; or he might draw our attention to Professor Bastide's article on 'The African, Many By Way of His Religion', where we find the following comment: 'In spite of the enormous literature, we have only a very poor knowledge of African religions. Religion is seen from the outside as a thing and not from within as an experienced reality. ...Books concerning the African religion are basically no more than an immense gallery of mirrors which only reflect the image of ourselves, our desires, our dreams or our passions.



Will we ever be able to break these mirrors which deform? In order to break the mirrors which deform in music as in other aspects of traditional life, we must initially recognize that the process of thought of Nigerian traditional man had, for its foundation, what Jung defined as 'The Principle of Synchronicity' ... 'which took full account of that peculiar interdependence of objective events among themselves as well as with the objective (psychic) states of the observer or observers.'" A knowledge of this kind could never be impersonal, simple in content or reduced to a formula.

Let us examine an African approach to a physical phenomenon. "Think of a house falling on someone who is passing by," Dr. Oruwariye wrote. "From the European point of view, the explanation is simple; the house is old; maybe there is an earthquake, or a breeze blows, and the house falls; the African does not leave it like that. He wants to know why that man, why that day, why that particular hour, and why that particular house out of so many houses, is involved. For practical purposes for engineering, the European would reduce all the unknowns to a few, which would help him to make a prediction. All he has done is to simplify things. The African views the whole situation as a compact system; hence you will not understand his activities, his cultural activities, unless you take his way of thinking into account."

Now, the Black cultural experience faces two oppositions or objections which it cannot ignore. The oppositions come from empiricism (Hume) and rationalism (Kant). Though the doctrines of empiricism and rationalism opposed each other (as briefly examined earlier), both oppose the Black culture. The empiricists believed that knowledge began from experience and, by this, they meant "sense experience". Sense experience, according to them, offered certain impressions; colour, sound, taste, etc. Since according to them, sense experience offered unreliable feelings and impressions which, therefore, had no



character of necessity and universality. Consequently, they do not offer any trustworthy knowledge because they are transitory feelings or sensations. The empiricists, thus, doubted the possibility of scientific knowledge and, worse, degraded the Black culture as mere sensualism; "jou-jou" or child's play, etc. David Hume insisted that the Negroes were "naturally inferior to the whites".

The empiricists wanted to base the whole range and depth of human experience on sense-experience. By immediate experience or contact with reality, most experts in the Black culture understand transitory phenomena. As a result, empirical research means the accumulation of transitory facts, observed separately, and the rearrangement of such transitory facts with the rationalism of science. The result is termed "a scholarly work based on empirical facts". But that knowledge has no content, no validity, no personal significance and relevance, no ontological status and no view of the whole. Sense experience constitutes a very minute aspect of human experience, and the empiricists could never arrive at that whole range of experience on the basis of sense-experience. Sense experience, furthermore, is not even an independent phenomenon existing by itself. Consequently, to establish sense-experience as an independent phenomenon is unreal. Sense-experience is not a separate reality but lies within the stream of real and human experience.

The empiricists held that every experience sprang from sense qualities (impressions) said to be existing as independent "things". From the "bundle" of feelings or impressions they deduced ideas and explained knowledge as the connection between different impressions. How did a true and valid knowledge about the object of knowledge arise from sense impressions? How, for example, do the Black people claim that their cultural expressions are true and real if such expressions were mere sense qualities; Colour, taste, sound or transitory "things"? What factors give sense impressions the



value of truth, meaning and significance? The empiricists did not think about such questions. They were merely analyzing the facts of knowledge by separating or connecting certain impressions with other ones. By dividing, separating or connecting sense impressions, the empiricists wanted to arrive at true and valid knowledge? How could the intellectual mechanism (the divisions, separation and connection of sense impressions) yield a true knowledge? Bishop Berkeley sensed the contradiction inherent in the theory of empiricism and thus appealed to God, not only to escape from the vicious circle but to justify knowledge. Is reality, therefore, material or spiritual? Bishop Berkeley was inclined to support the spiritual as opposed to the material world but indicated that if he were to make a choice between both, he would not choose any. Thus Bishop Berkeley became an agnostic. David Hume, on the other hand, pursued his logic to its ultimate consequence and plunged into absolute scepticism. It was reason, the rationalists believed, that could penetrate into reality or the object of knowledge. As a result, experience meant scientific or impersonal experience for the rationalists. The whole task of the rationalists was no longer to explain how knowledge was possible. They had already believed that reason penetrated into reality. Their task was to justify their claim that rational knowledge could grasp the universe. The empiricists, on the other hand, wanted to deduce knowledge from the association of impressions but failed.

Kant embarked on the synthesis of empiricism and rationalism while maintaining a rationalistic posture. In order to explain how knowledge laid a claim to truth, Kant reflected on the "logical function of knowledge". But Kant accepted experience as scientific experience and proceeded to justify why physics and mathematics constituted true knowledge. His interest was in mathematical knowledge or the knowledge of science.

From the rationalist's view-point, Reason entered into the domain of experience which it neither created nor whose existence it could provide.



Miraculously, it discovered the theoretical principles of reason in experience. The rationalists further insisted that the theoretical principles were true and objective knowledge. Where did such theoretical principles lie; in experience or in the thing experienced? From the empirical view-point of Hume, on experienced or sensed colour; smell, taste, etc. not a thing. The "thing" was only inferred not directly given.

According to Kant experience embodied the elements which constituted the objective of scientific knowledge. Such elements, therefore, corresponded to the theoretical principles of reason. If this view was valid, then experience and reason together offer scientific knowledge. Therefore, experience was not made up of impressions only. It must or it possesses form. From Kant's view point, therefore, empiricism and rationalism have embraced each other. From this view-point, the Black culture can never prove satisfactory to the empiricists and the rationalists. Neither Hume nor Kant and Hegel could accept that the Black culture possessed the knowledge worthy of that name. The Black culture is not mere sense-experience hence cannot satisfy Hume. It is not the theoretical principles of reason hence cannot satisfy Kant and Hegel.

Kant must be recalled to answer further questions. Why must anyone rely on or trust experience? Why must anyone accept the truth and validity of experience when the possibility of error exists or when reason can question its validity? How, for example, did the African arrive at the knowledge of the ancestors? This question cannot be answered by Kant since it is not a scientific question nor dealt with by Hume since it is not an association of sense impressions. It must lie outside the domain of the Western mind and world. Neither Kant's Critiques nor Hume's empiricism had room for personal experience; the basis of the Black culture. From Hume's standpoint; ethics, morals, religion, personal experience, etc. were meaningless, mere association of transitory feelings, etc. In Kant's rationalism, religion, ethics, morals, etc. existed independent of man hence meaningless too. The



Black cultural reality does not fall within the domain of empiricism and rationalism hence the etho theoretical principles of reason cannot be applied to it. In other words, the theoretical principles of reason (concepts by postulation) cannot grasp the reality of aesthetic continuum.

The Kantian synthesis of experience and reason did not explain why one must trust experience. Kant would have concluded that since the principles of science were not only true and valid but derived from experience, one must therefore have trust in experience. Hume explained that though the truth of mathematics was always certain and valid, it did not depend on anything in the world or on experience. Reality could not disprove mathematics because it was not based on it from the beginning. Experience had form according to Kant, but experience was not derived from reason. Reason could not produce the empirical content. How, then, was the synthesis of experience and pure reason possible? How could two different and opposing elements, each with a character that did not belong to the other become one and the same?

Kant knew that the synthesis was beyond any conscious explanation and understanding. He called it "a happy accident". The synthesis of form (in experience) and content (inferred by reason) has no logical explanation. But the knowledge of the synthesis was necessary in order to trust experience as the "occasion" for scientific knowledge. If the synthesis between matter and form was invalid, then the belief in the inner unity of elements or experience and reason must be false. In that case, the truth which experience claimed to guarantee did not exist or was absent. Science, however, still relies on experience. Experience may be doubtful, but science needs it in order to proceed. Since experience, for example, shows that the sun revolves around the earth. Science shows that the contrary is the case. Science has not discarded the sense experience because it did not



deny the rotation of one body around the other. It merely said that the earth (not the sun), revolved around the sun.

In everyday life, the trustworthiness of immediate experience is not doubted. The synthesis of sense impression and rational form cannot be logically or proved hence "a happy accident". "Science can never be a substitute for direct experience," according to Einstein' "science can use experience only as an instance of its theories and hypothesis." But science can never explain the mysterious factor mediating body and mind. Consequently, it is an incomprehensible matter to ask how the African synthesized the Ego and the World. For most Western experts, and as Fenner Brockway represented, it would be impossible for the "savages" to know what the "advanced" Western mind has just discovered in contemporary physics; the immediacy of experience and reality, the absence of any distinction between the Ego and the world, the truth that Nature is alive not dead, etc. This is no longer science or rational understanding but religion and magic.

That which is known through personal contact with reality cannot be expressed logically or systematically, that is, clearly and mathematically, because it touches on reality that is beyond language. Prejudice and contempt have not allowed and would not allow the Western experts to imagine, not understand, the psychic nature of the Black culture. The Black elites who ought to reflect on the nature of their culture have submitted to the paganism of the Western mind in the name of material development. Science can never explain the reality of Black cultural experience nor can the modes of its expressions be interpreted by scientific experiments and theories. The Black cultural experience has its own mode of knowlege; not rationalism nor Hume's empiricism but an empirical reality in which the Ego and the World constitute one and indivisible continuum in an aesthetic universe.



## Chapter Twelve

## THE BLACK CULTURAL VIEW OF HISTORY

Almost all experts and specialists in African culture and affairs begin their commentaries by emphasizing the "rapid changes" in Africa. They see Africa in "the age of transition". This mode of thought merely betrays the materialistic view of events which merely affirms processes or succession of events. If one asks the experts about the direction of change and the forces responsible for change, they will refer to Western education, the influence of Christianity and Islamism, science and technology, international trade and policy of concealment. But, what is the direction of movement in history in the West? One must know the meaning of history in both cultures in order to find out what the Western influence means in the Black cultural world. Of course, the experts and specialists have no time and inclination for thinking especially as they want "the empirical knowledge" of the Black people and culture. "We are interested in the empirical studies of African politics, not philosophy"; some academic institutions, experts and specialists in African politics have told me. In other words, they have no interest in the form of life, of society, of government and of human association but in public opinion, questionnaire and statistics.

For the majority of the experts and specialists, the Black history is that of the Semites and Hamites, the history of slavery and colonialism, the history of Christianity and Islamism. And to many African elites, too, there is nothing wrong with this view of the Black people because the Western experts have told them that this view is "scientific" and "empirical". I do



not pretend now to write about the history of the Black people but to examine their idea of history. To do so, we must not lose sight of the nature of the Black cultural universe, the theory of Vital-Force, the cultural view of time and how these mould the activities and behaviour, thought, expectations, fears, etc. of the African people.

To speak about man is to speak about his history. From the cultural view of the universe, man has no nature or there is no way to know human nature independent of human culture. Since the Black people live in a universe of culture, not nature, they must be understood in terms of cultural history. We realized earlier that the study of physiology, biology and nature (physics) cannot tell us about the identity of a people. In speaking about the Black people, we prescind their physiology, anatomy; the shapes of the body or skull and pigmentation to emphasize their psychic world, form of consciousness, modes of expressions, etc. Thus, the unity of the Black people becomes conspicuous. This unity is not a hypothesis, a slogan or an ideology but a living religious truth or a shadow of God casting itself in the Black cultural world. This living truth is expressed through communal responsibility, the sheer love of life as the supreme value, the profound delight in human beings, etc. Though the most unsystematic field of knowledge, history constitutes the background of every knowledge. We have seen that the Black cultural world of aesthetic continuum is a fluid world. And history deals with this fluid world.

It was seen earlier that the Black cultural reality does not conform with that of the Eleatic school of thought which handed down to the Western culture an intellectual view of man. With the logic of Being developed by the Eleatic school, the knowledge of man was impossible. In the Black cultural world, there are no world of absolute change and another of absolute rest. There is no duality of Being and Becoming. Consequently, the view of history in the Western world does not conform with that of the Black culture. And as a result, the standards by which activities and achievements are evaluated in the Western and Black cultures differ. It must also be emphasized that the



duality of Being and Becoming was a logical problem and had no metaphysical justification.

The ontology of the Black culture, that is, the theory of Vital-Force, shows that reality is transformation. However, it is not a mere change or mere process. It has form and goal, purpose and significance. Without the Supreme Force, God, there will be no order, purpose, meaning, direction, etc. Thus, we are in a different cultural world with its own purpose, logic, meaning and values.

History shows, for example, that many Black people of Africa were carried into slavery; that those who remained in the continent were enslaved at home, that Christianity and Islamism are influences from the external cultural world on the Black people. These external influences cannot define the Vital-Force or the psychology of the Black people. Slavery is not the essence or definition of the Black people. Rather, their description stems from their religion. The narration of the Western slavery and colonialism tells us what happened to the Black people, but not what they are. Now, in spite of the mutation of time, are there any enduring qualities by which the Black people of the African origin can be described? Beneath the flux, are there constant features that are recurrent in the history, that is, in the lives of the Black people? Unity is a religious concept and, in the case of the Black people, should be viewed as a spiritual identity. Embryology and genetics tell us that human beings inherit many features from the past hence people are organisms made by the past. The Black people are organisms moulded by their religion. As a result, religion constitutes the basis of the spiritual unity among all Black people.

Are the Black people completely "new" people? Do their religious identity and characteristics no longer figure in the present? Once the past is viewed as "old" "dead" and "frozen", that is, in terms of an instant point, then one is thinking about the Black people in terms of the Western notion of time. Every instant point would be a "new" point while the past one is completely independent of the present. The rapid



succession of such instant points means "development", "progress", etc. Can we view the Black people in terms of instant points? This view would suggest the science of thermodynamics in history or that history is subject to the rationalism of material science. Besides, human beings as instant, mathematical points, mean quantitative magnitudes. This mode of historical thought would lead to the formulae or equations of historical movement. The Western thinkers have tried to reduce politics, economics, philosophy, religion, psychology, sociology, ethics, morals, etc. to the dynamics of material events, that is, to the methods and norms of physics but failed. Historical change in the context of human beings is not subject to mechanical laws. History defies pure reason. The physical reality which science describes in terms of figures, formulae and equations is not the same as historical reality which is diverse and with many possibilities. A people can only be historically understood within their cultural environment.

A scientist may, for example, isolate a rat to some extent in a closed apparatus to study its habit. Without much thinking, a person would know that the rat has been placed in an artificial situation and that its responses stem from outside influence. The outside influence disturbs the previous state of the organism; rat. The situation of the rat could be that of man, and modern psychologists or mechanical engineers of the soul-less and spirit-less automaton generally view human beings in the situation of the enclosed rat. The scientific knowledge of man is solely of a mechanical man. When individuals are culturally uprooted from the realm of transcendence; they lose their spirit, personality, freedom and self-hood and become the proper subject-matter of behaviourism, that is, behaviour by prescription.

Contact between man and man, man and the world, produces a disturbance on the organism. Many naive experts, with their one-dimensional view of history, narrate the influence of the West on the African people but ignore the truth that such an influence is a mutual disturbance of the organism; man. In this case, the



influence is from the outside. In isolated situations, a scientist may study the rat or a man, observe how the external influence disturbs the organism. Biologically speaking, every disturbance, for example, Christianity, Islamism, the science of materialism; is merely a factor in so many series of disturbances affecting the Black people. Inasmuch as the disturbance come from the external world, they can be considered as constant and similar.

But the Black people are not rats. Thus, their history transcends that of any organism viewed biologically. The Black people are not isolated organisms, but to isolate them from their cultural world and re-arrange them with the ideas and theories of the Western culture has been the goal of colonial education and missionary activities. The purpose of the British empire, an Englishman remarked, was "to give the world the English idea." Why does the world need the English idea? Why did the English resist the German idea of the world? Why must the Black people not give the world their own idea? They have given their own world cultural beliefs and ideas. There is no One World universally valid to all cultures. The West attempted to create it religiously but met with the Islamic resistance and triumph. It attempted it politically but failed at home and abroad. The economic view of the whole world as One Big Market is only a war in disguise. And, in the 20th Century Age of History and culture, there are as many worlds as there are cultures. What is the basis of international unity in terms of human beings? Some call for the theory of Supply and Demand or the theory of the Manchester School of World Peace. Some call for Christianity, Jehovah's Witness, Islamism, Transcendental Meditation, all species of Protestantism, socialism, communism, democracy, etc. These diverse and opposing voices show the psychic conflict and complexity of the contemporary world. There are no universal creeds and slogans to organize the world as one empire under one imperial power. As a result, the anarchy of individuals, of organized groups and of States has become a world order.



It is within this muddle, confusion, tension and bewilderment that man, not physics, has become the central theme of the contemporary cultural thought. But he is not the Western type of man, that is, the "mental substance" in mathematical space and time or the spirit-less man. He is the man in the living universe whose constitution is presided over by the Living and Personal God. In the living universe of culture, human beings are community of believers hence religious preaching will give way to religious actions and living. Christianity and Islamism thought that it was their obligation respectively to convert the whole world to their folds. These two creeds have not made atonement for the fanatical atrocities perpetrated in the Name of God.

The Black people, as earlier indicated, are not isolated organisms. External influences cannot account for their identity, religion, cultural activities and destiny. As human beings, they possess inherent possibilities necessary for cultural activities. Of all the innumerable external influences, none of them when considered by itself, possesses any causal relation to the inherent possibilities of the Black people. One can speak about the history of the Black Americans, the history of the Black people in Africa, Haiti, Jamaica, etc. In each of these historical stand-points, we narrate the activities and experiences of these people within their respective environment. In each case, one traces how the organism man interacts with his environment. In each of the areas mentioned, we find a biological specimen of the human species called Black people. Every specimen of the whole species is limited by his environment and his country. The limitation of environment and country limits the individual just as the organism -- rat -- is limited in its isolated environment. In particular countries, we have a particular history. But this imposes restrictions to history which, in reality, is an open context. The Black man, as a historical man, is not determined by localities but by culture. And, as a cultural and historical man, he is open to diverse possibilities. The history of certain localities is



insufficient without the explanation of the course of Black history within the context of Black culture. If history has no contact with the vital spirit of a culture, it loses its meaning. History is meaningful when it embraces the whole life. However, the knowledge of the interpretation and synthesis of Black history within the context of Black culture is not at the reach of everyone.

A civilization cannot spring from a vacuum but from religious beliefs. No culture can completely sever its root from the past and still remain stable. Past heritage is a necessary condition for the stability of a culture. There are important values in every culture which every generation sustains, because such values fulfill their needs and, without them, their lives become meaningless. Such values may not be logically explained or may even remain verbally unexpressable. It is sufficient if such values attract their devotion. We have already seen that reason cannot penetrate into ultimate reality, into the reality of God, man and the world. Consequently reason cannot grasp the whole range of cultural beliefs and activities. The formal qualities which endure in spite of the flux of time may be logically inexplicable. But that does not negate their existence and influence. We may choose to call them God, soul, spirit, unconscious force, etc.; but these ideals and concepts have meaning if they have personal relationships to man.

The history of the Black people or any people does not mean the visualization of isolated, individual or particular events. We are not constructing a thermodynamic or a rational system of history. Rather, we intend to re-experience the form of human life. In this case, intuition and imagination constitute the routes to such knowledge. Only through them can we vivify the past, re-experience it as a reality. What is the form of the Black culture? How does that form shape and mould the lives of the Black people, their activities and behaviour? These are questions for history. To answer them, one has to see cultural data within the world which produces them. The past



forms of life are expressions of a cultural spirit. The history of a people embodies their cultural history. The study of the cultural values, symbols, styles, figures, concepts, sentiments, art, etc. will reveal the form of life led by a people. In order to understand particular events better, to understand their meaning, we have to study cultural history to find out how the mythology, religious beliefs, ideas and ideals, as forms, shape human activities and behaviour.

The world of history is symbolic hence it touches on language, art, religion, myth, or the spirit. Physical differences do not count because "the higher the symbolic world the less the physical world." But the world of history, though symbolic, is not the world of pure reason or the purest and most symbolic world. The historical man is not a pure reason or a mental substance but a whole man with life, blood, feelings, emotions and ideals; fears, hopes and expectations. As a result, he neither belongs, as a historical man, to the world of "hard" or "concrete" facts nor to the world of pure reason. We saw that naturalism could not explain human history, culture, spiritual values, etc. Reason cannot grasp the wealth, depth, scope and variety of human culture. Due to the symbolic character of cultural forms, only the interpretation and understanding of those cultural forms will lead to a better understanding of cultural behaviour. In other words, the interpretation of observed, cultural data or empirical facts requires the clarification of the basic concept with which the interpretation is made. Naturalism and spiritualism, idealism and materialism, etc. are different interpretations of the nature of cultural symbols. The Black cultural symbol is vitalism: life and more life. The Black culture does not see man in the light of the Nietzschean man -- "the Will to power", or the Freudian man of "Sex instinct", or the Marx's man of "Economic instinct", or the Kantian man of pure reason or the biologic man of Darwin which Nietzsche, Spencer, Bernhardt, Stirner, etc. glorified. All these fragmented views of man have not only produced anarchy of thought but of action and behaviour. These views are not only false inasmuch



each fragment is considered as a whole man hence the basis of civilization, they are self-contradictory.

History aims at the understanding of the drama of life; human desires, wishes, passions, feelings, emotions, ideals, etc. All these qualities of the soul shape human activities. No wonder then that history is "unsystematic" and no doubt that it is the "way of thought which is final per excellence". The empirical method of observation and experimentation cannot offer the whole explanation and meaning of man. One can observe material facts in space. Can a historical fact be empirically observed? Is it what one sees with the eyes or touches with hands? Historical knowledge belongs to a different world of discourse, not completely isolated from the material world but not completely immersed in it. Life, for example, cannot be described in terms of physics, chemistry or biology alone. The history of human beings differs from the scientific study of the elements of organic life. In both cases, life itself remains a mystery.

The complex nature of the object of history, human life, accounts for the "unsystematic" nature of history. Human life cannot be reduced to a system. We cannot, like the physicist, ignore human feelings, emotions, ideals, beliefs, religion, etc. and still hope to understand the history of man in a culture. The object of knowledge, for the physicists, do not embody psychic qualities. Nor is there a strict and scientific knowledge of man through the study of behaviour alone. Even introspective psychology, with its introduction of feelings and emotions, thought and perception, etc. into the biologic-mechanism termed behaviourism, cannot offer a complete image of human nature. We must go to the domain of religion too because it offers profound knowledge into the nature of man and the mystery of that nature too. The scientist would not, for example, warn the historian not to be emotional or even to detach his feelings from the object of his study. If it were possible for a historian to accomplish this task, history will be lifeless. Even if the historian makes efforts to detach his feelings and emotions, he must realize that



the language he uses has emotional content. Language expresses feelings and emotions not thought. In the artificial situation of mathematics or with the formal language of mathematics, feelings and emotions do not appear. For the same reason, figures, formulae, statistics, etc. exhibit profound impersonality and insensitivity in all their actions and behaviour. They suspect the validity and value of historical knowledge because they are lifeless and cannot see how the past figures in the present.

History cannot be written with the formal language of mathematics. Is history a science? Does history offer objective knowledge? But, for whom are these necessary questions? Only the rationalists raise such questions because they suspect the validity of history. Material things have no historical elements. One can only observe, classify, measure and quantify them. Where do we locate and how can we measure the human spirit, feelings, emotions, their scope, etc.? The rationalists want to understand the laws governing natural things. A historian wants to understand the psychological laws governing the rationalists as historical people. That lack of historical knowledge, sensitivity, imagination, the circumstances, of human situation, of personal relationships, etc. which rational societies exhibit stem from the lifeless nature -- the abstract nature -- in which they function. History is a living knowledge because it lives in the living memory. In the cultural world, history is past yet it lives. The worst defect of the Black culture depends on its best quality: self-surrender to the Other; art, family, music, God, spirit, and the spirit in man. Only this can explain why the Black people embrace Christianity, Islamism, all forms of alien religions, yet, the West rejects the values of Asia and Asia, those of the West. Just as the Black people surrender themselves to ideals of life they also surrender themselves to whims. The contradictions in the Western culture are abstract or logical hence scarcely perceived unless by those who understand the postulated concepts with which the West functions. The contradictions in the Black culture, on the other hand, are living and conspicuous. As a result, life



has taught the Black people that man is both good and evil. The synthesis of these opposite poles is life. Since life is a force of variable intensity, since no condition in life is permanent, the Black consciousness admires life in its own self, the pure joy of living, the pure vital-force and the enthusiasm of possessing life no matter if one is rich or poor. This explains why the Black people have an infinite capacity to endure sufferings and why, at the same time, they are too sensitive, sentimental, forgiving and religious.

The observed, Black cultural data have arisen under certain historical conditions. These conditions are not comprehensible without the knowledge of the general beliefs and structural principles underlying those observed, cultural data. The study of the Black cultural history cannot stem from facts alone to end up with facts. There are facts in principle, that is, the general beliefs, ideas, religion, world-view, etc. from where the observed facts arise and into which they have to be fitted if such observed facts are to be meaningful. Thus, the structural view of the Black culture has to precede the historical view otherwise one would not understand the meaning of facts and the standard with which to evaluate observed facts. In the study of the structural view of the Black culture, we touched on the philosophical synthesis which offers the unity of Black culture, a unity of action not of effect, a unity which is dynamic and universal, a unity of creative process which aims at the same goal: the strengthening of the vital force and the relationship between all levels in the hierarchy of force.

Due to the change of religious symbols, diverse cultural expressions exist in the Black world. But the underlying principles of the religious symbol are identical in meaning. The belief in the existence of a Supreme and Personal God, in divinities or spirits, in ancestors, in the spiritual nature of man, in the supreme value of life, in the interaction of forces, etc. exists in every African community. That the unity of belief produces diversities of expressions shows the spiritual wealth of the Black culture.



The distinct and peculiar nature of a historical knowledge may well be understood by embarking on an analysis of judgement to discover, for example, how science and history acquire their facts. What are historical facts as opposed to physical facts? A scientist determines what scientific facts are through observation and experimentation. Objectivized facts are re-arranged on the serial order of mathematical space and time and causality. In other words, the scientist reduces the facts of science to mathematical language. All phenomena which can be reduced to the formal language of mathematics belong to the physical world. That which the scientist terms a physical fact is an answer to certain formulated questions. His questions are empirical ones or stem from the empirical world he attempts to understand. To answer such questions, he postulates certain theoretical entities from which he deduces certain consequences to be tested in the empirical world.

The historian does not observe empirical facts as the scientist does. Historical facts belong to the past -- and can only be reconstructed with imagination. The historian does not see past events with his eyes. The form of life he wishes to grasp is not a material thing and, again, he cannot confront it face to face. Thus, he can only grasp his subject matter indirectly. The scientist, too, approaches the world indirectly. He cannot directly measure all physical events. The historian does not encounter physical objects as historical facts but a symbolic world. Anything that may be termed a historical fact can only arise from the analysis of these symbolic objects or data, he strives to grasp what constitutes a historical fact, that is, the lives of men in the past, the forms of their lives, the events in their lives, etc. In the case of the Black culture, symbolic data or monuments exist -- art objects, tales, mythology, music, rituals, ceremonies, etc. -- which offer clues to the form of Black, cultural life.

The historian wants to know the truth of the past form of life. Therefore, he must follow a logical argument in inferring certain causes and consequences.



However, his objective and subject matter differ from those of scientist. The differences between a historian and the scientist lie within the subject matter and objective of history and science. The historian does not aim at constructing the physical world of the past generations. He wants to reconstruct the form of human life and culture. Documents, monuments, art objects, etc. are physical things. In this case, the objects of history belong to the physical world of the scientist. However, the historian sees them as symbolic data. As symbols, they have message to offer. What spirit makes such symbolic impressions? What message do the symbolic data offer? The spirit of the past epochs speaks eloquently or symbolically in monuments, documents, art objects; in shrines and temples, in statues and coins, etc. He has to construct the form or image of the former stage of life through the interpretation of the symbolic data. In these data, he can re-construct the religious belief of the past epochs and how the belief governs the institutions and constitutions of the people. A historical knowledge offers the whole knowledge of cultural reality. Human beings view their lives in prospect and retrospect. Thus, the understanding of the past form of life is motivated by the present vital interests. Such interests are not solely political and economic but ethical and moral.

Historical knowledge cannot alter the shape of material things. It does not unfathom new qualities in them. But seeing them in the light of the spirit and beliefs that produced them, it adds depth to them. History follows the inductive method of science though it symbolically reconstructs its data. The determination of the place and time of events is not definite for the possession of a historical knowledge. The enumeration of events in chronological order does not mean a historical knowledge. The ultimate objective of the historian is the understanding of the form of life. A historical thought captures the process of human life in its cultural context. Material things are but clues to that form of life. To the eyes of a historian, the material things dissolve into a dynamic process.



To vivify the former stages of life and make the present epoch re-experience the past, a historian must possess immense experience, depth and sensitivity. To create a living world, one must be alive. Without a depth of mind and character, feelings and experience, a historical knowledge has nothing to do with the physical facts of the scientist or events though the historian may consult them as symbolic data. Eventually, the historian wants to dictate in history the psychological laws -- social laws -- governing the changes in social life. Therefore, in the study of Black cultural reality and the history of Black culture, one seeks to understand the psychology of the Black people, the law which govern the social mind. Historical knowledge does not refer to mere individuals but to a collective people. It is beyond the power of an individual to change the laws of social psychology or the spirit which governs a people.

Culture -- language, art, philosophy, mythology, religion, etc. -- is the creator of a human world. To grasp the form of human life, one must know the cultural history and artistic forms. Without art and history, only isolated and fragmented individuals exist. History unfolds the past form of life or rather sees the past through its form.

Is history a science? This question should not be left unexamined. But what does the interrogator mean? Perhaps being scientific means the use of scientific methods. He might have heard about observation, the collection of data, classification, induction and deduction, prediction and experimentation, etc. But these are techniques not the definition of science. Even when the individual calls for the use of scientific methods, what method should one apply to history? The subject matter of any inquiry determines its method. In natural sciences, a scientist is confronted only with the problems of facts which he strives to explain by going to a non-factual world and even operating with the assumptions which are contrary to facts. Historical facts are not only different in nature from that of a physicist, the historian of culture faces also the problem of cultural norms. Therefore, he deals with historical facts and cultural norms. What



method, therefore, does the interrogator expect us to use in history? Are the subject matters of physics, economics, art, history, etc. not different?

Perhaps, by science, the individual means the science of physics. Having seen the marvellous results of "science" (physics is again confused with technology) and the fact that history cannot accomplish the same results, the individual concludes that history is not science hence useless. And how did physics arrive at its prestigious position as the "exact" science? How can that position be considered prestigious when the scientific knowledge of the material world is not the knowledge of things and realities but of formal structures which are either empty of contents or whose contents are unknown and unknowable as a matter of conscious understanding? Physics arrived at its deductive method due to its dynamic theories, that is, due to the use of theoretically, postulated concepts. History aims at the understanding of human life, not a theoretically postulated life or mental substance which does not exist anywhere in the human world. Now, can history follow the deductive method of physics? In other words, can there be dynamics of history? What are the necessary conditions of dynamic theories? First, there must be at a given time, the definition of the state of a dynamic system. This definition is theoretical in nature because the state of dynamics allows only concepts by postulation. Second, the specific state of that system at one time and the state at other times must possess implications and connections which are not only necessary but formal in nature. Now, deductive history has to operate with postulated mental substances as the ideal representations of human beings. Science - physics - has not confirmed the existence of such mental substances whether directly or indirectly. How will a person even organize the system of dynamic history? Let us assume that the history of human beings is that of human bodies alone, that is, of biology. It is impossible even to have a biological dynamics because no experiment can show all the positions and momenta of all the particles in the living body. The smallest organism



is said to possess trillions upon trillions of particles. The mathematicians, we are again told, have not been able to solve "Newton's equations" dealing solely with three or four particles. Since this is the case, how does one expect them to handle such unbelievable number of particles in organisms?

What the physicist terms a state at a given time in Newton's physics or mechanics stems from a complete determination of the positions and momenta of its masses. How can anyone determine completely, at a given time, the positions and momenta of human beings; their particles, feelings, emotions, passions, mind, etc.? The notions of positions and momenta, in Newton's physics, define the generic properties of all states including specific and particular properties. Here, we have complete determinism, a strict prediction of events. No other field of knowledge, neither economics nor biology, can meet with the requirements of physical dynamics. In no other field of science can a theory be formulated for the definition of the state of a system -- economic, biologic, psychological, historical, sociological, etc. -- at any given time. Once this first condition is not met, no science of dynamics is possible. Even the so-called economic science, in spite of its mathematical method, could not fulfill the conditions necessary to become a "rigorous" and "exact" science after the manner of physics. It does not fulfill any condition of dynamic science. Such notions as positions, momenta, scientific space and time, conservation of energy, etc. apply to nothing in economics. Physics is an objective science but do not confuse objectivity with the truth about things and realities. It is objective due to its use of theoretically postulated concepts because such concepts merely establish systematic, formal structures. In that structure, such theoretical entities as electrons, protons, molecules, etc. have been assigned specific properties.

The farther the subject matter of any inquiry gets away from that of physics, the less deductive it becomes. In history, art, religion, etc. a "rigorous", "systematic" "specific", "clear-cut" and "clear" method or statement is impossible to attain. These



concepts and requirements arose from the artificial situation of mathematics or pure reason not from the nature of things and realities.

The sum total of human values, material and spiritual, subjective as well as objective individual and collective; past, present and future, cannot obey the conservation law. Any subject matter which does not obey the conservation law cannot fall within the field of theoretical dynamics hence can never be as rigorous, systematic and predictive as physics. We cannot look low on historical knowledge because it does not use the method of physical science or because it attains its knowledge without that method. The subject matters of both history and physics differ. The methods, norms and concepts of physics cannot govern history, art, religion, philosophy, politics, economics, etc. The Western mechanistic intellectuals strive, but in vain, to reduce all phenomena, material and human, to material process. Knowledge now means skill. Methodology now means the training of oneself in how to define problems precisely and how to use precise methods to solve, that is, dissolve them. No attempt is made to examine the logic of scientific investigation, the concepts of science and even the nature of the subject-matter of science. There are ready-made methods which one is supposed to readily apply. To what? This question never occurs to most experts and specialists. One merely uses the ready-made method and arrives at conclusions whose meaning one does not even know.

Social sciences, for example, strive to be "scientific", "objective" and "deductive" after the manner of physics. In reality, they fall within the realm of history. The "evolution" of social institution, for example, calls for a descriptive method which is essentially historical. In this case, only intuitive concepts are appropriate. Social science cannot employ the deductive method of science without having to use theoretically, postulated concepts. And they cannot use them because nothing in human life corresponds to such concepts. To do so, to postulate such concepts in the realm of social science, would amount to the reduction of the human world to the pure



world of postulated concepts. It would amount to saying that "mental substances" are John and Mary and that protons are yellow; which, of course, are false.

Again, we encounter an antimony in social science or better in human life, that is, the contradiction between the norms of a culture, ideal in form and social facts. The normative theory of a culture cannot be completely realised in any period. It does not mean however that ideals are meaningless, nor do they mean idealism. The ideals of a culture represent the standards of social action and behaviour. If human societies embody facts and nothing but facts, there will not be any standard, an objective standard, with which to organise and measure social facts. "Those who refuse to go beyond fact rarely get as far as fact..." The norms of a culture and social facts, though complement each other, still remain in conflict. However, in Hegel's philosophy, no distinction was made between the normative and factual theories of a culture. Thus, he equated Germany with the ideal society as if the social facts of the German people were identical to the ideal norms. But he failed to apply the same logic to the African societies or people who, he said, "were not parts of World History" because they have "no Spirit" (Absolute Spirit) to exhibit. The error arose from the subordination of history to pure reason, that is, intuitive concepts to postulated concepts. He created a dynamics of history from Absolute Spirit which was essentially a rationalistic history, an unhistorical history or pure determinism.

In order to have causal necessity in history, there must exist a dynamics of history whose concepts are deductively formulated. The same applies to social sciences in general. Intuitive concepts of history do not offer any causal necessity. In other words, the idea of necessary connections which, in dynamic systems is theoretical and formal, does not exist in history. At least, intuition does not show it nor can dynamics establish it. Sociology, not to mention economics, has attempted to reach the deductive level of physics. Only pure men can inhabit that society of pure dynamics. In that society; good and evil, love and hatred, vices and virtues, tastes and colour, etc.



cannot exist. The "average man" is a product of a theoretically postulated, one-hundred percent man. We know that the average man does not exist. A scientist may formulate factual and social theory deductively. But, by virtue of the nature of that theory, its assumption, method and concept, he cannot deduce or predict the future on the basis of his present knowledge. The factual study of African cultural and social affairs has aroused the enthusiasm of experts and specialists because all that is needed is the collection and classification of isolated and contingent facts. The standard on which they are classified remains unexplained. On the basis of such information, any future prediction of events is doomed to failure. The factual social theory follows the method of natural history -- observation, collection and classification of empirical facts.

All cultures have normative theories. They are not merely isolated and contingent facts. The study of the normative theories of a culture will aid the prediction of the future or, at least, cast some light into the future positions of cultural systems. The factual method or theory differs from the normative theory and, again, each requires a special approach. The normative theory has to combine social facts with social norms. In this case, social beliefs, human feelings, emotions, ideals, sentiments, etc. must be taken into account. Those who have a historical and psychological background to their thought combine the factual with the normative theories. Intuition and introspection combine to offer us the knowledge of social change. But the sociologist, desirous of building or interpreting a society objectively, eliminates religion, social beliefs, emotions, sentiments, etc. He ignores the psychic state of a culture and defines social events in terms of abstract systems. In the place of the psychic state of a culture he establishes his rationales. Consequently, he uses the method of natural science in studying social phenomena. He collects social data; measure, quantify and makes prediction on them.

By applying this method to African societies or to Black culture, confusion arises. The social theory arrived at through this method is determined by the cultural data on social phenomena. In other words,



as far as facts are concerned, the social scientist possesses them. But the normative theory of the Black culture which factual theory no longer takes into account does not determine social facts. The normative theory should determine factual theory not rationales or the empty abstractions of the social scientist. The meaning of social facts is not itself an empirical fact. The so-called increase of knowledge about the Black people, culture and social affairs means solely the accumulation of facts whose normative theories have been ignored. Alien normative theories in politics, religion, economics, ethics and morals, education, etc. are introduced in the place of the normative theories of the Black culture hence the confusion and conflicts, theoretical and practical, found in the Black communities. The experts and specialists have not even realised that the conflicts between different groups of people stem from the conflicts between the different normative theories and the attempt of a group of people to impose their norms upon others.

And having defined the Black culture and communities in terms of factual theories with their rationales, the social scientists indicate that the Black people have "changed", that the Black societies are "evolving", etc. Thus, a deterministic view of social evolution arises. The African people and communities are then treated like material processes or, at best, mere biological organisms. Consequently, the belief that the Black people have no ideas and principles of their own grows stronger, not only because the Black people have been given alien normative theories but because the social scientists, with their factual theories, fail to recognise the psychic state of the Black culture. The social scientists with their factual theories and the material or physical scientists with their purely formulated and deductive theories have deprived themselves the perspective, concepts, assumptions, world-view, etc. necessary for the understanding of the humanistic values of the Black culture. So far, science has exhumed innumerable cultural data and social facts in the Black world. How do we grasp the normative theory of the Black culture?



We have to go to cultural history. In this case, the method of natural science -- its historical method; the descriptive method, -- is necessary but not final. We must grasp the artistic form of that culture, its political beliefs and religious doctrine, its view of the world, its ethical and moral norms, the method by which the people arrive at what they believe to be a trustworthy knowledge. On this level, we see culture in its totality not as a fragmented thing. Mythology, religion, philosophy, politics, economics, art, aesthetics, ethics, morals, etc. are not independent or autonomous things but arise from a world-view, that is, from a single belief or assumption. The principles which govern the institutions, activities and behaviour of any cultural group of people stem from the single assumption that determines the world view of that culture.

How do we determine that normative theory? How do we know its philosophy or even confirm it? The factual theorists -- the empirical scientists -- tell us, for example, that no general statement can be made about the Black culture, that no synthesis is possible and that the philosophy of the Black culture is impossible until all facts, all villages and cities, have been collected, documented and determined. In pursuit of this program, they divide the African continent into zones or fields and, in each field, there are as many fields as there are experts and specialists. And daily, new fields of specialization arise and thus increase the scope and intensity of intellectual confusion. More and more research thus yields less and less knowledge.

Now, there are more fields of specialization in social than in physical or natural sciences. How do the social scientists pursue their goal which, in the case of the Black culture, means the knowledge of that culture? They cannot use the deductively formulated theory of physics. They cannot apply postulated concepts to any aspect of the Black cultural expressions. Let us then start with the empirical method, that is, with the method of natural history. They observe cultural data or social facts; collect, classify and quantify them. As already indicated, such factual theories are neither determined by the



normative theory of the Black culture not can any reliable prediction be made from that basis. Though the social scientists may have the cultural data or social facts, they can never determine the Black culture solely on those bases. The data could refer to any culture other than the Black culture. In this case, one cannot establish the objective validity of the Black cultural philosophy or normative theory from empirical data. It will also be erroneous to suppose that the identity of cultural data necessarily means the identity of meaning. Therefore, the collection of all empirical data in all spheres of the Black culture will not yield the normative theory of that culture.

The social scientists may analyse the cultural data, verify the factual theory and arrive at certain general principles. But those principles refer to natural philosophy and, therefore, do not refer to the normative theory of Black culture. Do not confuse the philosophy of science or nature with the philosophy of a collective people which is religion. As a matter of strict logic and conscious understanding, science has no philosophy nor, as we saw earlier, does anybody live by the truth of electrons, protons, mathematical space and time, etc. The philosophy of science or natural philosophy occupies a special position in a society. Many people suppose that philosophy means solely the philosophy of science or nature or rationalism and scepticism. As a result, many think the Black people have no philosophy or demand an empirical evidence to show it. And, by empirical evidence, they want the name of a Black thinker and the book which embodies his doctrine. In other words, philosophy is equated with books. The philosophy of the Black culture is not a rational doctrine printed in books. Rather, philosophy is life itself and manifests itself in art, music, religion, daily activities, language, etc.

How does a cultural group of people arrive at what it claims to be a true knowledge? What is its theory of perception? The philosophy of nature in any culture leads to the normative theory of that culture.



This is so because every cultural philosophy determines its own science or every science depends on the cultural belief of a people. We come back to the cultural theses which rejects and refutes the idea of a universal reason valid in all cultures. Reason, man, language, science, philosophy, religion, etc. are cultural products. We are particular people of a particular period and of a particular culture not an enlarged picture of all people, all times and all cultures. Every culture, within its world-view, beliefs, assumptions, norms, etc. is self-sufficient and complete yet dependent and relative.

When we examine the norms of a culture, that is, the goals of cultural activities and behaviour, we find that they cannot be completely embodied in actions and behaviour. Thus, social facts and social norms become conflicting. The social norms embody certain goals, values, etc. And, as norms, they are formulated deductively. In other words, certain theorems follow once certain postulates are given. Within the normative theory, certain concepts are defined and others undefined. The knowledge of the defined and undefined concepts offers the total view of the normative social theory. By deducing consequences from such concepts -- defined and undefined -- the character of a cultural group becomes conspicuous. These concepts determine the political, economic, artistic and religious activities of a cultural group. The Black cultural philosophy is expressed by the original beliefs or instinctive beliefs and the postulates which, in turn, govern every expression in the Black, cultural world. Consciously and unconsciously, the Black people live by their cultural philosophy because it appeals, not only to consciousness but to feelings, emotions, sentiments, etc. From the unconscious world, those beliefs rise to the conscious order. One may consciously agree or disagree with it; but one can never claim immunity from it. The defined and undefined concepts of a culture, their theorems and consequences of those theorems, determine the tools by which the ideals and norms can be achieved. This is what I mean by the statement that machine is a spiritual necessity, a spiritual product, in the Western culture. For the



Black culture, it has no spiritual compulsion. Thus whereas the Black people study the science of machine, they are not instinctively mechanical. Nor can the Western culture imitate with success the Black cultural art of living. Both psychic worlds are incompatible and irreducible. To verify the norms of a culture, one has to examine the assumptions of its philosophy. A cultural view about man, God, nature, good, evil, etc. is defined by the philosophy of culture. Consequently, we cannot understand cultural activities and behaviour unless we understand the norms or philosophy of the culture.

This field of inquiry -- cultural knowledge -- is more complex, more concrete and more complete than any field of knowledge. It requires a broader and deeper knowledge, personal experience, depth, sensitivity and observation beyond the narrow fields of specialization. It offers a total view of a culture by showing how cultural beliefs mould and shape the activities and behaviour of a cultural group. The knowledge of the process and goals of a culture is the aim of cultural history.

What is the direction of movement (of history) in the Black culture? This can only be explained by the Black cultural view of time. The idea of time offers explanations to all beliefs, activities, behaviour, fears and hopes of the Black people in their cultural world. We saw that time has meaning only due to events, that is, the events which have taken place, those which are occurring and would immediately occur as J. S. Mbiti explained. The African people have a "two dimensional" view of time "with a long past, a present and virtually no future". The Western lineal view of time; "an indefinite past, present and infinite future" has no meaning and validity in the Black culture. Inasmuch as the events in the future have not taken place, the future is "No-time". As a result, the past and the present constitute the most important aspect of time. "Time has to be experienced in order to make sense or to become reality". This is why reality, in the Black culture, means immediate and personally experienced reality, why the concepts of that reality are concepts



by intuition and imagination and why the concepts by postulation found in the Western philosophy and science do not exist in the Black culture.

Since time is composed of events, the events determine the duration of month, year, day, etc. Such events may be hunting, farming, harvesting, dry season, rainy season, etc. "It does not matter whether the 'hunting month' lasts 25 or 35 days," J. S. Mbiti explained, "the event of hunting is what matters much more than the mathematical length of the month." When the cycle of natural phenomena is complete, such phenomena repeat themselves. In the same manner, "the years may, and often do, differ in their length according to days, but not in their seasons and other regular events." The differences in the length of days, months and years make the existence of "numerical calendars" impossible. Days, months, and years come and go, and are expected to continue forever. "Endless or 'eternity' for them is something that lies only in the region of the past." While the Western people move into the infinite future, the Black people move into the infinite past.

Zamani (the infinite past, the eternity) "overlaps with Sasa"; the short past, present and short-future, "and the two are not separable." Zamani, as J. S. Mbiti explained, is "the ocean of time in which everything becomes absorbed into a reality that is neither after nor before". Since Zamani overlaps with Sasa, and since both are inseparable, the past has implications in the present and in the short future. The "old", therefore, is not "dead" but lives in the present. In this enduring time, the unity and solidarity of life; past, present and future are established. Reality moves backward and forward at the same time. This means, therefore, that while the Black people look towards a short future, they do not ignore the past because, what has taken place can never be denied. But they do not place their hopes and expectations in the "infinite future".

"Since the future does not exist beyond a few months," J. S. Mbiti wrote, "the future cannot be expected to usher in a golden age, or a radically different state of affairs from what is the Sasa and the Zamani. The notion of a messianic hope, or the end



or a final destruction of the world, has no place in "traditional" concept of history." The idea of the "World to Come as is found in Judaism and Christianity" does not exist in the Black cultural world. "Zamani is not extinct, but a period of full activities and happenings. It is by looking towards the Zamani that people give or find an explanation about the creation of the world, the coming of death, the evolution of their language and customs, the emergence of their wisdom, and so on. The 'golden age' lies in the Zamani, and not in the otherwise very short or non-existent future." History, for the Black people, would forever continue, but the direction of movement is from the future to the eternal past. The past, again, figures in the present.

Individuals undergo the natural rhythm of life; "birth, puberty, initiation, marriage, procreation, old age, death," and eventually enter "into the community of the departed and finally into the company of the spirits." This ontological status of life is vital "in the life of the individual". History, in the Black cultural world, is a religious history. These views of events lead to certain modes of activities and behaviour. To understand the artistic expressions of the Black people, it is essential to understand the Black cultural modes of thought and perception.

The most important thing to realize is the absence of distinctions between the past and the present. The past and the present overlap and are inseparable. Thus, the division of events and expressions into "traditional" and "modern" has no application to the reality of the Black culture. It is essentially the Western man's idea which the experts and specialists have popularized as the character of vital reality. The division of reality into "traditional" and "modern" splits human consciousness and breeds opposition between the past and the present. Again, the Black cultural reality rejects that duality. The Black people should not be defined in terms of the material products introduced by the West but in terms of the form of their life and history. New material products have invaded the African markets. But the Black cultural views about life, history, time, movement, event, destiny, etc. still shape the activities and behaviour of the people.



## Chapter Thirteen

## THE DIMENSION OF AFRICAN ART

No aspect of the Black cultural expressions seems to have attracted more academic and non-academic attention than the Black art. What was considered as the "fetish" objects, the products of "pagan" belief and "savage" peoples now attract the attention of the Western academicians and art collectors. The change of academic approach to the Black cultural affairs can never be attributed to "the better understanding" of the Black people, art, religion through scientific research. In the 18th, 19th and early twentieth centuries, there were Western researchers and observers in Africa. Why did the past researchers not observe what the present reserachers claim to observe? Why have the present observers better perceptions than those who were the creators of the "Age of Reason"? Where were the present observed facts during the past centuries? The minds of the Western researchers follow the migration of the political sun as mentioned before. Therefore, the thinkers of private interests do not possess the mental freedom necessary for the pursuit, possession and acknowledgement of truth.

Many Western thinkers subscribed to the idea that the Portuguese taught the "Negores" how to create such art objects; Ife and Benin bronzes, etc. When this direction of thought failed, the experts and specialists appealed to the Semites and Hamites from Asia. While the experts commented on Art objects and the Museums collected them, Christianity and Islamism vowed to erradicate the "pagan" religion and to establish, in its place, the religions of "enlightenmen



and "fashion". Soon afterwards, it was proclaimed that the African art has broken the canons of the Western art and influenced the latter. Since the past two decades, scientific expeditions have been organized and sent to the "African jungles" to document such art objects. And, today, "fetish" objects and "pagan" religion have become subject-matters for specialization. Since science prohibits the making of value judgements, it is impossible to ascertain whether the "scientific facts" about the African culture have improved the Western understanding of the Black people. Scientific knowledge, however, has not grasped nor improved on the African art.

The acquisition of African art objects by individuals and national museums is now considered as a great value. One cannot help thinking that the art collectors have filled their homes and museums with the things they could neither enjoy, appreciate and identify with. As a result, the greatest value of such art objects to them is the price. Unfortunately, the Black cultural value cannot be bought, sold or exchanged in the money market because it is religion and the art of living. Were the materialists good psychologists, they could have deduced the psychology of a people from the study of their artistic creation because art reveals the unconscious spirit of a people. African art objects, however, might provoke some admiration because they are "strange". Like all strange things, they arouse curiosity and fear. In spite of the innumerable articles and books written on African art, no writer has examined how the African art solves the contradictions and duality of human experience, that is, how it achieves unity between the Self and the World, the individual and the universal, time and eternity, etc. African art offers an artistic understanding of the world. The loftiest art is the art of living and, in the Black cultural context, it is religion. As a result, one of the greatest achievements of the Black civilization is the creation of collective personality which has universal validity in Black communities. In such communities, the individual lives the collective life while this collective life permits the individual to enhance his or her self-hood. The idea of



collective life, therefore, strengthens the idea of collective duty, obligation and responsibility.

The Western social scientists have written essays and monographs on particular aspects of the Black culture and in particular areas. Most Black elites too follow the methods and norms established by the Western mode of knowledge without any critical examination of such methods and norms in the light of the Black culture. Since the West has no theory of cultural knowledge, most Black elites have no theory of knowledge other than the one they have learnt in the West. The results of the researches emphasize the uniqueness of every particular area in Africa and deny the obvious similarity, identity and unity of the Black culture. Ethnographic factual theories based on dubious empirical facts pay no attention to the homogeneous character of the Black culture. Why do the experts and specialists ignore the obvious relationships and unity of the Black culture? Most of the reasons have been already mentioned, and they include the following:

1. In the realm of life and diversity, pure reason is impotent.
2. By emphasizing the "uniqueness" of particular areas, the experts and specialists merely pretend to justify their specialized fields and the questionable academic authority.
3. The abdication of thought, imagination and synthesis in modern education.

General beliefs, deeply rooted in tradition and custom, constitute the sources of African art. The artists express the forms of those beliefs in objects. The kings, chiefs, elders, etc. applied the concepts of the religion to the world of action. The beliefs themselves moulded a rounded personality. Those beliefs; God, spirit, ancestor, the oneness of life -- past, present, future, etc., may appear foolish to pure reason. But their triumph demonstrates the limitation of reason and the power of beliefs.



How do the academic experts and specialists study the African art? It is not different from the approach to other aspects of the Black culture. The researchers first limit the "field" or "area" of the inquiry. They observe and collect art objects, document the place and date of their findings, ask for the origin of the art object and their creators. To find an answer; they appeal to the influence of one ethnic group on another; or to its migration, the conquest of one group by another, and the influences of the Semites and Hamites. They turn their attention to the use of art objects, (religious, political, ceremonial, secular, etc.); classify the art objects into certain categories: sacred, naturalistic, abstract, symbolic, moving, balance between nature and abstraction, freedom of expression, etc. These in short, are said to be the styles of the art objects. After studying the styles, they turn attention to technique.

The Dogon art, for example, is classified as "abstract". The Yoruba art is said to be "moving" while the Benin art is "dynamic". The art from Cameroon is said to "possess freedom of expression" and is "naturalistic". The art objects from Zaire show "balance between nature and abstraction" while the art of the Savanna regions are said to be "more symbolic". The art of the forest regions is said to be "more naturalistic and realistic". The "ceremonial" art includes masks for dancing while the political" art embraces the sceptres, robes, stools, etc. of Kings and chiefs. On these bases, therefore, the experts and specialists establish their claim that all African villages, towns, cities and people are "unique" and "different", that no "sweeping generalization" should be made. The questions are: Do these categories into which the African art objects are classified belong to the nature and world of the African art? Do they belong to the African mode of perception? Do they express the nature of the Black cultural reality?

Again, the experts and specialists express their unwillingness to know by insisting that they are interested in the empirical study of African art not philosophy.



In other words, they do not want to know the ideas, principles and beliefs governing the Black, cultural world but the "scholarly" interpretation of observed facts. We must have realized now that the confusion in the study of Black culture stems from the minds of the experts not from the object of knowledge. Since African culture is religion of which mythology, philosophy, art, worldview, modes of thought, society, aesthetic, music, etc. are inseparable elements; art must be sought in the realm of religion. Consequently, it must be construed in terms of the art of living. To know what this art means, one must know:

1. The Black cultural universe of aesthetic continuum.
2. The Nature of Black cultural experience.
3. The Black cultural mode of perception.
4. The Black cultural concepts and theories.
5. The Black cultural view of space-time continuum.

The rhythm, balance, dynamism, etc. have no meaning independent of the Black cultural reality and universe. These are qualities of the Black cultural universe. Since in the universe of aesthetic continuum duality does not exist; rhythm, balance, dynamism are one and inseparable aspect of the Black cultural universe: Sound. Classifications into "naturalistic", "symbolic", "realistic", "abstract", "moving", "freedom of expression", "restraint", "pure art", etc. have no meaning in the context of the Black cultural art. Where does the naturalistic begin and end for the abstract to commence? What is realistic as opposed to naturalistic and symbolic? Bear in mind that through art, the African establishes contact with the invisible force behind the visible phenomena. Bear in mind the Black cultural view of Nature: a living-force. What, therefore, does naturalistic mean in the African world? African art is alive or living-force.

If we realize that the Black artistic expressions have their own logic that stems from a cultural worldview of living-forces, that the vital-force interact with other forces; the art objects must dissolve before our imagination into one dynamic ocean of Force. In one aesthetic continuum, we see the living, art



forms. To know the meaning and beauty of the African art, we have to know the nature of force, of person, the creative power of words which awakens the "sleeping" force, the mythological status of each force etc. The "naturalistic" art, seen from the Western viewpoint, has its model in the Black mythological world. The "abstract" antelope of the Dogon art which represents the vital-force of all species of antelopes is "a troop leader". It offers a universal view of all antelopes belonging to that species. The ancestral masks are abodes of spirits. "Naturalistic" art does not mean the imitation of nature in the Western sense but the expression of vital concepts and beliefs. Artistic models depend on the imagined models, not on those of "natural" things. Art forms refer to the personal dimension of life.

In making use of the collective belief, mythology and religion of the community for artistic expressions, the artists do not lay emphasis on their individualities and personality but on the collective faith. Thus, as members of the community, the universality of their art embraces their individual selves. Differences in styles between each community and each artist are variations on the same theme. And the purpose of the artist is not to express his individuality but the universal belief.

Again, the important thing is not the size of the art object but the belief it embodies and communicates. And the African art speaks eloquently in silence to those who have the special ear and imagination to understand it. The Western experts strive to derive aesthetics from the logical analysis of materials into isolated details or the unity expressed by such details. In the case of the African art, aesthetics is beyond logical analysis. It embraces the content of the art, the collective belief, mythology and religion, the power of words, the enduring forms of art objects, rules and rites, etc. In other words, aesthetic refers to the beliefs and activities which vivify the vital-force. Artistic creation means the interaction of vital-force; man and living-world. The form of art is essential for the identification of the imagined force with the art objects. The belief that nature is



alive or possesses certain mystical qualities compels the artist to remain faithful to the forms of art objects because an alteration of the form results in the loss of control over the force-object. For the same reason, the performance of certain rituals and ceremonies should strictly follow the established rules or norms. Should one deviate from the rules or should an improper approach be taken, one would encounter with a harmful and hostile force which would prove detrimental to the life of the community. This belief governs the African activities in medicine, bethrothal, burial, worships, etc.

Since nature is a living force, the logic of the African approach to things is that nature possesses life of its own. To approach it, a person must adhere to its original form in order to assure one's safety. In the living universe of vital-force, higher forces have direct influence on lower ones. For this reason, things are not merely things but forces of great potency. A person can know the laws of the interaction of such forces but not a complete mastery over them especially due to unforeseen circumstances and influence. As a result, the sense of mystery lurks in the living nature. The artist expresses this sense of mystery in art objects. It could be expressed by the eyes of the art objects, the mouth, in their subdued feelings, in the combination of man and animal features, etc. Conscious understanding pretended to eliminate the sense of mystery in life, nature and universe because the men of science merely investigated into the property of things. They failed to ask what relationship exists between nature and man but merely tried to derive the latter from the former. As a result, reality was seen as a mechanical law and no room for mystery existed in the mechanical world. The African believes that alien forces exist "behind" the visible "things", that those forces are beyond conscious understanding hence require non-scientific approach. From the nature of force, the knowledge of African art has meaning and significance. "Objects" are charged with forces. Thus, art objects are living in their own right. As forces controlled by the magical power of words, the art objects must interact with other



forces or lose their meaning and beauty. Thus, the art objects point to other living forces and reveal the form of the Other. The knowledge of the form of force which the African art reveals is essential to the understanding of the meaning and significance of art objects.

Every art reveals the power of emotion of ideals. Art form has, for its purpose, to arouse the power of emotion for the purpose of influencing the behaviour and actions of any group of people. In this case, art has an important function comparable to that of ethics and morals. Yet, in the Western and Black cultures, art has different meaning and sources. Bear in mind the fundamental thesis of this inquiry: that the method by which any culture arrives at what it believes to be reality constitutes its approach to God, man, nature, society, ethics, morals, art, aesthetics, etc. We have seen what the Black and Western cultures believe to be reality and how that reality is approached or how a true knowledge of that reality is arrived at. How, therefore, did the African art break the canons of the Western art and what are those canons? The Western experts and specialists think that art is art, politics is politics, philosophy is philosophy, religion is religion, laws are laws, science is science, etc.; that all these are different and independent entities. They feel that if the African art breaks the canons of the Western art, they are speaking specifically about art not any other thing whatsoever. But this is false. The African art did not merely break the canons of the Western art but completely and profoundly alters all aspects of the Western world. It breaks also the canons of the Western politics, philosophy, religion, ethics, morals, science, laws, etc. It turns the Western world upside-down. Anyone who believes or thinks that the Western art, philosophy, science, religion, ethics, morals, politics, economics, laws, etc. are independent or separate elements is uneducated. All these are governed by the same cultural premise. If the view of reality is false, all the elements of culture are false. With the discovery in contemporary physics, that is, with the change of



what the West believed to be reality comes a change in the mode of life and thought. Therefore, all the old Western views about religion, art, politics, laws, etc. were false. How will a whole race change its mode of life, thought, association, activity, behaviour? In speaking about the influence of the African art on the West, one is speaking about the art of living, thought, belief, perception, association, etc. The basic principles of the Western activities and understanding are the things that the African art have broken. How could the influence be so profound when the African people did not create the science of machine? The Ruandese woman has already answered the question. The Western experts speak about the influence of the West on the African people: education, technique of machine, mechanical products, etc. The Western experts do not want to accept, however, that the African beliefs and ideas can tell the "civilized" nations what to believe in, do and live for. The African culture is not "influencing" the West. It negates or refutes all that the West believed to be reality, hence, the foundation of all Western beliefs, activities and behaviour. The African cultural spirit does not say that certain aspects of the Western activities are good and functional while others are bad and non-functional. It simply states that the Western modes of perception, activity, life, etc. are erroneous. The African cultural spirit speaks about Vital-Force: From this standard the "influence" of the African art on the West can be deduced.

For the Western man, the knowledge of reality is mathematical or objective. What does art mean in the world of mathematical and objective reality? What are the themes of art in the West? Christianity, as a foreign creed, influenced the Western art. The anthropologists indicate that the Semites are European people, that many Asian populations migrated into Europe, etc. But they must admit that Christianity, like Islamism, was inspired by the Asiatic people, not the Greeks and the Romans. In considering the artistic works inspired by the Christian religion, the elements of the Western rationalism were obvious. Michaelangelo "Holy Family", as indicated earlier, was merely a



combination of light and colour without anything Holy and sacred. Art, therefore, meant a mechanical reproduction of material reality hence the process of reproduction was based on technique. For the West, art is a matter of technique. When self-expression is mentioned, the elements of individualism and egoism are never absent. Since the West believes that the true knowledge is mathematical hence objective and universal, the West does not believe that the science of emotion can attain a universally valid knowledge. The conclusion, therefore, is that art must follow the method of science and become objective art or remain merely subjective or individual expression. This opposing force or conflicting tendency exist in the Western attitude towards art.

In the Western sculptures and paintings, one finds the expression of the feeling and emotion for conquest, that is, the expression of the masculine spirit of conquest which shaped the Western history. The women activists have not deeply defined the male spirit of the West but merely shout about "equality", "love", "mutual respect" and "economic" liberation. Marx was censored for his economic analysis and interpretation of the Western man and history. But everywhere, one finds that not only the socialists and communists but the liberals and conservatives, even the priests, accept and interpret human beings and history on material view-point. It was not Marx but the Western religion that created the materialistic view of life and history. Therefore, no matter how intensively the experts and specialists support or oppose Marx, they live by the creed of materialism. "The Women's Liberation Movement" is not an opposition to materialism and warfare but a right to participate in the activities, behaviour and faith ordained by the male spirit of the West. The male spirit, in this context, is not a slogan or any particular Western man but the spirit of the Western culture which moulds the activities of the Western people. Inwardly and instinctively, the Western women "activists" demand the right and equality from their men to dominate, organize and possess the material world. Thus, they have no conception of the vital transformation of the world and self transmutation.



The forms of Western sculptures and paintings express the physiology of power, the successful individual ego in its struggle for selfish interests, etc. Only with the same logic of Adam Smith (did the "Wealth of Nation" arise from individual interests) were national interests derived from selfish interests. The museums and public squares in the West are filled with such sculptures and paintings. One observes in them the monstrous winged-figures which have roots in the Greek and Roman worlds. There are sculptors and paintings of wounded, bleeding and dying heroes and generals, soldiers in armours, helmets and riding on horses; paintings of battle scenes, of men duelling women applauding the soldiers, human beings thrown to beasts, etc. All portray the physiology and aesthetics of struggle, conquest and of death under arms. In the 19th Century Western art, the so-called Realism was nothing but scientific realism; materialism, naturalism and rationalism. The themes of the art included landscapes, trees, apples in baskets, burning lanterns, empty shoes, etc. Dead and static "nature" was the source of art. The individual who copied it skilfully was considered as a good artist. Thus, the emphasis was on technique. The works of Leonardo da Vinci, Puerro della Francesca, etc. represent the mathematical and rationalistic trend of the Western art. The West wanted a theoretical understanding of art and applied the method of material science to it. The impressionism of the 19th Century art in the West expressed the lowest level of the Western art from its rationalistic height. The destruction of form by Occam, the empiricism of Hume, the trend of semantics, impressionism in art, etc. express the neglect for form. Mere seeing took the place of vision. If forms do not exist, then painted objects are realities. This was the logic of the 19th Century Western art. Colour took the place of form. Since reality was believed to be mechanical, technique became the mechanic of art. If there is no form, then there is no direction, importance, meaning, etc. All was more process, hurry and success. Skill and technique became the purpose of learning and education. Inner growth, patience for ideals, harmony in life and activity, imagination



and feeling of reality beyond seeing, etc. decayed.

When the Western mind came into contact with the African art, it did not know where to classify it because it neither fitted to the rationalism nor the impressionism of the Western art. It violated the Western sense of proportionality or mathematical order. The conclusion was that "savages" with "pre-logical" mind created such art objects. To eradicate "superstitions" by erradicating the people and beliefs that supported them became the underlying principles of colonial education and Missionary activities. Today, "superstition" has converted the West, but the Western experts do not want to think about it. The Western art hence the Western life was restricted to material process and to space and time. It had no room for enthusiasm, for vitality, for the feelings and emotions of the ideals, for personal art, for enjoyment of vision etc. The African art broke the restrictions imposed by space and time, the static requirements of pure reason, and substituted vision and imagination for mere seeing. Its emphasis was not on technique but on the message of the art, and the message referred to the invisible world and the mysterious. Today, the highest form of art is the invisible art. This form of art arouses the feelings and emotions of ideals. It is an intuitive art hence the expression of the woman's mind.

If form does not exist, that is, collective belief, but colour, what does this mean to individuals and communities? The individual would be free to move faster and freely. But there is no direction, individual and collective. Language becomes an instrument of opposition not of collective sharing of values. Personality disappears. The emphasis on skill, technique, mobility, individual success, etc. stem from the destruction of collective form. As a result, materialism hates the inner-man and religion of collective life. It loves ostentatiousness and exhibitionism, and searches for meaning in external things. It establishes a uniformity of taste and outlook hence its incapacity to produce the spirit of love and sympathy. The decay of form means the decay of the spirit, man society and culture. It is the spirit that "in-forms" not



what the West believed to be reality comes a change in the mode of life and thought. Therefore, all the old Western views about religion, art, politics, laws, etc. were false. How will a whole race change its mode of life, thought, association, activity, behaviour? In speaking about the influence of the African art on the West, one is speaking about the art of living, thought, belief, perception, association, etc. The basic principles of the Western activities and understanding are the things that the African art have broken. How could the influence be so profound when the African people did not create the science of machine? The Ruandese woman has already answered the question. The Western experts speak about the influence of the West on the African people: education, technique of machine, mechanical products, etc. The Western experts do not want to accept, however, that the African beliefs and ideas can tell the "civilized" nations what to believe in, do and live for. The African culture is not "influencing" the West. It negates or refutes all that the West believed to be reality, hence, the foundation of all Western beliefs, activities and behaviour. The African cultural spirit does not say that certain aspects of the Western activities are good and functional while others are bad and non-functional. It simply states that the Western modes of perception, activity, life, etc. are erroneous. The African cultural spirit speaks about Vital-Force: From this standard the "influence" of the African art on the West can be deduced.

For the Western man, the knowledge of reality is mathematical or objective. What does art mean in the world of mathematical and objective reality? What are the themes of art in the West? Christianity, as a foreign creed, influenced the Western art. The anthropologists indicate that the Semites are European people, that many Asian populations migrated into Europe, etc. But they must admit that Christianity, like Islamism, was inspired by the Asiatic people, not the Greeks and the Romans. In considering the artistic works inspired by the Christian religion, the elements of the Western rationalism were obvious. Michaelangelo's "Holy Family", as indicated earlier, was merely a



combination of light and colour without anything Holy and sacred. Art, therefore, meant a mechanical reproduction of material reality hence the process of reproduction was based on technique. For the West, art is a matter of technique. When self-expression is mentioned, the elements of individualism and egoism are never absent. Since the West believes that the true knowledge is mathematical hence objective and universal, the West does not believe that the science of emotion can attain a universally valid knowledge. The conclusion, therefore, is that art must follow the method of science and become objective art or remain merely subjective or individual expression. This opposing force or conflicting tendency exist in the Western attitude towards art.

In the Western sculptures and paintings, one finds the expression of the feeling and emotion for conquest, that is, the expression of the masculine spirit of conquest which shaped the Western history. The women activists have not deeply defined the male spirit of the West but merely shout about "equality", "love", "mutual respect" and "economic" liberation. Marx was censored for his economic analysis and interpretation of the Western man and history. But everywhere, one finds that not only the socialists and communists but the liberals and conservatives, even the priests, accept and interpret human beings and history on material view-point. It was not Marx but the Western religion that created the materialistic view of life and history. Therefore, no matter how intensively the experts and specialists support or oppose Marx, they live by the creed of materialism. "The Women's Liberation Movement" is not an opposition to materialism and warfare but a right to participate in the activities, behaviour and faith ordained by the male spirit of the West. The male spirit, in this context, is not a slogan or any particular Western man but the spirit of the Western culture which moulds the activities of the Western people. Inwardly and instinctively, the Western women "activists" demand the right and equality from their men to dominate, organize and possess the material world. Thus, they have no conception of the vital transformation of the world and self transmutation.



The forms of Western sculptures and paintings express the physiology of power, the successful individual ego in its struggle for selfish interests, etc. Only with the same logic of Adam Smith (did the "Wealth of Nation" arise from individual interests) were national interests derived from selfish interests. The museums and public squares in the West are filled with such sculptures and paintings. One observes in them the monstrous winged-figures which have roots in the Greek and Roman worlds. There are sculptors and paintings of wounded, bleeding and dying heroes and generals, soldiers in armours, helmets and riding on horses; paintings of battle scenes, of men duelling women applauding the soldiers, human beings thrown to beasts, etc. All portray the physiology and aesthetics of struggle, conquest and of death under arms. In the 19th Century Western art, the so-called Realism was nothing but scientific realism; materialism, naturalism and rationalism. The themes of the art included landscapes, trees, apples in baskets, burning lanterns, empty shoes, etc. Dead and static "nature" was the source of art. The individual who copied it skilfully was considered as a good artist. Thus, the emphasis was on technique. The works of Leonardo da Vinci, Puerro della Francesca, etc. represent the mathematical and rationalistic trend of the Western art. The West wanted a theoretical understanding of art and applied the method of material science to it. The impressionism of the 19th Century art in the West expressed the lowest level of the Western art from its rationalistic height. The destruction of form by Occam, the empiricism of Hume, the trend of semantics, impressionism in art, etc. express the neglect for form. Mere seeing took the place of vision. If forms do not exist, then painted objects are realities. This was the logic of the 19th Century Western art. Colour took the place of form. Since reality was believed to be mechanical, technique became the mechanic of art. If there is no form, then there is no direction, importance, meaning, etc. All was more process, hurry and success. Skill and technique became the purpose of learning and education. Inner growth, patience for ideals, harmony in life and activity, imagination



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material things. In the spirit of the 19th Century materialism in the West, beauty refers to sensuous qualities and enjoyment to appetite. In the African art; meaning, significance, vital-force, religion, create beauty not sensuous qualities. Beyond the empirical world in the temporal sequence of past, present and future lies the enduring and eternal world of "No-Time". The ancestral figures exemplify the oneness of life. The eyes do not see the whole individual not to mention the community and life. In the realm of imagination and intuition, all is one and one is in all.

One of the most significant values of the African art is the synthesis of human experience and the understanding of the world. Science and art have the same aim: to understand the world and to resolve the duality of experience. Science, as earlier shown, does not possess the knowledge of the world nor resolve the duality of experience. Nature, the object of science, is not the whole world. As a result, the world science constructs is partial and fragmented. By subordinating the particular to general laws termed "the laws of nature", science fails to resolve the problem of One and Many. It subordinates the Self to Nature, or tries to eliminate the Self from the World. As a result, science becomes impersonal. Thus, it fails to solve the duality of the Self and the World. Science reduces facts to general laws, but general laws are not facts in the world nor has nature any compulsion to obey them. Where do the "laws of nature", for example, exist? If in the world, then they are natural facts hence subject to temporal order. But they belong to a postulated world hence the truth of the actual world which science wants to know cannot be known scientifically, but culturally. The particular is merely a fragmented aspect of the whole hence should not be confused with the individual who is a whole world. The end of scientific attitude came from the encounter with the whole individual beyond subordination to general laws -- laws of the mind.

The African mind wants to understand the world through art. It sees the universe as one field of force, a world of aesthetic continuum, which eliminates



all duality. It synthesizes all polarities. Science strives to offer abstract and logical knowledge; but does not delve into meaning, individuality, universality, eternity. The African culture affirms the whole as the real. It offers a delightful knowledge and unifies the individual and the universal, time and eternity, one and many, freedom and necessity. The world of art is not fragmented like that of science. It offers a whole image of the world which science cannot achieve. As a result, the scepticism of science does not govern the optimism of art. By unifying all opposites, African art expresses unity in multiplicity. As a result, it is erroneous to classify the art objects into "naturalistic", "abstract", "sacred", "secular", "traditional", "modern", etc. These dualistic terms ignore the unitary process of vital-force. The African culture follows the logic of co-ordination. In this, the individual is co-ordinated with the universal. It differs from the scientific subordination of the particular with the general laws. Intuition and imagination transform the sensuous and the intellectual into one vital continuum.

The African art appeals to the senses, mind, imagination, feelings, emotions, all at the same time. As a result, it gives greater satisfaction than scientific knowledge which appeals solely to the intellect not to the whole man. Because it offers living realities, not figures and formulae, African art creates meaning and significance. The individual, seen in the light of the whole, belongs to the whole and the whole to the individual. The idea of scientific progress means the accumulation of facts upon facts, but science can never possess complete or sufficient facts to offer a complete image of the world. Most experts and specialists do not realize this truth. No amount of scientific and empirical facts will offer the whole image of the Black cultural world. Because science cannot attain this unity, the half-informed experts transpose the scepticism of material science or of rationalism on the Black world of art. The truth of science is partial and rational. The Black cultural



world of art, by virtue of the artistic synthesis of body and mind, self and the world, is rich in the possibilities of human living. Art and history do not speak particular but universal language.

African art and music are the intensification of the human living and or ordered relationships. To die in the Other so as to be born is an act of transcendence. To arrive at the eternal order of reality, the power of symbolism is essential. The symbolic act expresses the inwardness of life hence the African artistic values spring from the depth of the soul or vital-force. In the world of art, time almost ceases to exist. African art and music express the African expectations, knowledge, hopes, fears, memory, etc. Masks, ancestral figures, figurines, etc. embody the African beliefs about life, process, relationship, order, etc. They summarize African emotions, feelings, beliefs, ideas, perceptions, ideals, etc. The style of art is not as vital as the meanings, significance and message of art.

The climate of the Western culture does not favour the understanding and appreciation of the Black culture. Since the Renaissance period in the West, art has been dissociated from life and from other human activities in the West. All modern problems were and are still construed in terms of material problems. As material problems, therefore, they were supposed to belong to science and technology; to economic and bankers. Art no longer related to living, to the form of life, to selfhood and human integration. Life was left without any nourishment from profound beliefs. Everything dissolved and decayed for want of enduring form. Since the new was considered as the best and the old as valueless, the materialists attuned their eyes to things in space hence the atrophy of the inner man. The emotional and psychic energy, discipline and the spirit of renunciation, necessary for the growth and support of cultural values decayed. To the Western man; the river, moon, sun, tree, etc. became merely sources of energy to be exploited. They were no longer the manifestation of invisible forces that were mysterious. In the world nothing was mysterious any longer. Rational knowledge established boredom



and lack of enthusiasm. Faith, religion, art, ethics, etc. could no longer integrate the modern man. Since truth was regarded as scientific truth; the most vital and living truth of religion, art, philosophy, etc was considered as a matter of private opinion and therefore ignored.

Life became a function of material process. The Western population multiplied and, to re-populate and feed them, the West embarked on colonial warfare. John Hopkins, for example, stole the Black people and carried them to the "New World" in his ship; "Jesus". Human beings grew old but never grasped the meaning and paradox of life, they have nothing to retired on; no future, no past, no meaningful present, no enduring belief, no profound experience and expression, no inspiration and no authority. The modern people no longer saw themselves as parts of the universe nor believed that the order of the society depended on that of the universe. Since the greatest in man -- spirit -- died, man became a heap of bones, of figures and formulae, of equations and dust. In pursuit of leisure and comfort, the individual disowned the society only to be re-arranged, later, with political slogan. Since man had lost his bearings in the world, become confused and desperate, he was easily manipulated by every expert, specialist, authority. With the disintegration of form, faith, spirit, family, community; personality also disappeared. All attentions were then focused on politics and economics, and these operated with the rule of mutual exploitations.

Art became solely a commodity whose value and significance depended on money. The rich people bought them; and the more expensive they were, the more value was attributed to the objects. The art objects were used to decorate the mansions of the people who could not understand, appreciate and enjoy the vision, imagination and spirit of art. And worse still, good arts were no longer found or difficult to find. Art objects were produced rapidly and grew old rapidly. Since they possessed no enduring value and quality, people crave for the new. Novels also appeared to replace ideas and thought. Myths, community, life,



spirit could no longer support culture but museums. All sources of inspiration dried up. Empirical facts replaced imagination and vision. Counting replaced thought and reflection. A community of people was the basis of immortality. People lived and died in them to be re-born in the living solidarity of life. Today, individuals die as they lived; alone and isolated. Most Western experts and specialists crave for the possession of the "old" art objects from the non-Western worlds. Today, the latest is no longer the best. At least, it is doubted. If it is the best, it is not the greatest. And the greatest is the spirit in man, the source of art and culture.

African art is not a "popular" art. The experts and specialists want to reduce it to that status by popularizing it with beautiful semantics. As a result, its meaning, source, significance and purpose are ignored or distorted. African art is an attempt to understand the world and life. It is the art of personal integration with the whole. It offers perspective knowledge of human orientation. It creates a world that is personally relevant and satisfying.







## Chapter Fourteen

## THE BLACK MAN THROUGH HIS RELIGION

"In the beginning was God,  
Today is God  
Tomorrow will be God.  
Who can make an image of God?  
He had no body.  
He is a word with Cometh  
out of your mouth.  
That word! It is no more,  
It is past, and still it lives!  
So is God."<sup>1</sup>

These words were not uttered by St. John but by the uncanonized and the supposedly uncivilized Pygmies of Africa. In his introduction to The Philosophy of History, Hegel wrote that "in the Negro life that characteristic point is the fact that consciousness has not yet attained to the realization of any substantial objective existence -- as for example; God, Law. ...The Negroes have moreover no knowledge of the immortality of the soul. What we properly understand by Africa, is the Unhistorical, Undeveloped Spirit, still involved in the conditions of mere Nature, and which had to be presented here only as on the threshold of the World's History. At this point we leave Africa, not to mention it again for it is no historical part

<sup>1</sup>John S. Mbiti, *Concepts of God in Africa*, S. P. C. K. London 1970, pp. 195.



of the World..."<sup>2</sup> In order to justify or refute the Hegelian view of the Black people which almost all the Western people share, one must understand the general stand-points of Hegel and the Black culture. What do God, Law, Objective existence, immortality of the soul, the World, mean to a rationalist philosopher and to a rational man, a "mental substance" of Locke? All these were postulated concepts, theoretical constructs, anti-personal and anti-historical. The Absolute Spirit of the absolute professor, Hegel, as an objectivized spirit, could never be personally experienced and realized. Immortality of the soul is not a rational or a philosophical problem but a matter of faith. The God, Law, Nature, Spirit, objective existence, etc. of the rationalists have no meaning in the context of personal and historical reality because they do not exist. The method by which any culture arrives at a trustworthy knowledge of what it considers as reality determines the cultural approach to God, man, society, world, nature, etc. In the case of the Western culture, the knowledge of the "objective world" or reality is rational, systematic rigorous and mathematical. Reality is considered as a theoretical entity beyond personal and immediate experience. As a result, the Western culture developed a rational theology.

In the Black cultural context, that is, in the context of reality as a personal and immediate one, Hegel's views have no meaning. In the context of what reality is for the contemporary man and world, the Western philosophy was a complete failure. In his article on "The African Many by Way of His Religion", Professor Bastide wrote: "In spite of the enormous literature, we have only a very poor knowledge of African religions. ... Religion is seen from the outside as a thing and not from within as an experienced reality... Books concerning the African religion are basically no more than immense gallery of mirrors which only reflect the image of ourselves, our desires,

<sup>2</sup>G. W. F. Hegel, *The Philosophy of History*, Dovers Publication, Inc., New York, 1956



our dreams, or our passions. Will we ever be able to break these mirrors which deform?"<sup>3</sup>

Empirical researchers have embarked on the study of what they call "African Religion", that is, the descriptions of "magic", "rituals", "ceremonies", "witchcraft", "amulets", the "burial of the dead", "charms", "Juju", etc. Some experts claim that African religion is "primitive" and "animism". Others claim, as usual, that the African people worshipped only one God but, with time, monotheism degenerated into polytheism. Many experts maintain that African religion arose from Egypt or that the Egyptians diffused religion into African communities. "...We must not glorify the unknown past so much as some African nationalist tend to do, that we come to believe that African religion might "naturally" have developed of itself to the heights of Christianity. Infusion of new ideas from the outside has benefitted all religions, and one undoubted factor in retarding African religion in the past has been the isolation of tropical Africa from the rest of the world. If nationalism closes the frontiers again that will be to its own impoverishment. ...With the increasing importance of Africa in the modern world, and the prominence in Africa of its religious life, it is necessary to provide a short account of the main religious beliefs and practices of many Africans. Such an account cannot pretend to completeness, since some tribes have not yet been the subject of research, but it is as full as possible under the circumstances. It is based on the best modern scholarship, and it seeks to portray African religious beliefs as fairly and clearly as can be done."<sup>4</sup> These views are naive and deceptive.

1. The experts and specialists speak about "the unknown past" which automatically means that the academic theories on African culture

<sup>3</sup>Fela Sowande, "Nigerian Music and Musicians: Then and Now", Composer 19, Sept. 1966; p. 28.

<sup>4</sup>E. G. Parrinder, *African Traditional Religion*, Harper and Row Publishers, Inc., New York, 1974, pp. 19-20.



- no meaning. How does one expect the theories based on "unknown past" to be true?
2. The author has no knowledge of the Black cultural concept of time. The Western view of the past does not mean the African idea of the past. If the Western experts and specialists think that the African past is unknown as a matter of empirical knowledge, the African people have belief in their past as a matter of faith. In terms of human life, actions and behaviour, beliefs have more power on human beings than scientific and impersonal knowledge. The Western experts have not even known the reality of the "present" fact.
  3. The spirit of nationalism and of cultural identity demands the glorification of the African "past" which, as we know, figure in the present. It is absolutely irrelevant whether the Western specialists know it or not, or whether the African people possess a conscious knowledge of the past or not. It is sufficient if the glorification of the past offers inspiration in the present and if the African people identify themselves with the ideals of the past and re-interpret them in the present.
  4. It is absurd to establish Christianity as the standard with which to measure African religion. To what height did Christianity develop? Christianity was the creation of the Jews and, in this religion, they expressed their beliefs about the world, life and history. Religion is not a mere belief in God but in a certain world-view, meaning of life, death, activities, etc. Is it the Jewish world-view, life, history, etc. that must shape the destiny of the Black people?
  5. "Infusion of new ideas from the outside has benefitted all religions," E. G. Parrinder indicated. This would mean that the African religion has benefitted from Christianity and Islamism. But here lies the unphilosophical



philosophy of the Western people. The Western experts and specialists will not admit the conclusions from their own premises. If they admit that the African religion benefited from Christianity, it will not only mean that the African religion exists but that it has some ideas which Christianity lacked. The Western experts, however, would not think not even accept, that the "primitive juju, fetishism, magic," etc. could benefit the "lofty, sacred and divine" "heights of Christianity." The Western experts lack the capacity for consistent thought because not only do they ignore the necessary conclusions from their premises they alter their so-called strict logic to suit their own interests and passions. Christianity is not a Western man's religion or the religion of the Western culture. If "infusion of new ideas from the outside has benefitted all religions," why did the Western nations fanatically and violently resist Islamism? Why did they reject Christianity? Is the Christless Christ of Protestantism the Christian faith and imperatives?

6. E. G. Parrinder re-echoed the hypothesis of the mechanistic intellectuals that "one undoubted factor in retarding African religion in the past has been the isolation of tropical Africa from the rest of the world". He did not mention other factors. How could tropical Africa be isolated when the experts and specialists theoretically deduced the religion and culture of the Black people from Egypt? How could tropical Africa be isolated from "the rest of the world" when Egypt was considered as the cradle of culture, the home of the Semites and Hamites who were the germs that carried culture to Black communities? And why did the Black people not sail on the oceans and rivers to establish contact with "the rest of the world?"



7. "If nationalism closes the frontiers again that will be to its own impoverishment."  
If the Western nations have opened their nations to alien religions, it is because they do not take religion seriously. England has a national religion headed by the monarch who only reigns but does not govern. The African people have never expressed the fanatical religious intolerance characteristic of the Western nations. The African religion lives and let live. The African religion has extended its tolerance to alien beliefs. It was the jealous god of monotheism that gave rise to "religious wars, religious persecutions, heretical tribunals, the razing of Indian temples, the Egyptian colossi..." Intolerance is the essential character of monotheism. "There are no God like our God; no world like our world; no thought like our thought; no life like our lives; no past, and future like ours, etc." This is the paganistic mode of thought which the West has historically exhibited. Every form of nationalism closes its frontiers and only admits what it considers necessary to its own existence. The errors of the African nations were not the closing of frontiers but the fact that they allowed their frontiers open to all creeds. As a result, Africa became a land for the Asiatic and Western experiments.
8. "The increasing importance of Africa in the modern world," that is, the world of economics, prompted E. G. Parrinder to study African religion? What is the "best modern scholarship" of the materialistic world proper for the study and understanding of African religion? The materialistic world or the modern world has so much worshipped lies and deceptions that it can no longer distinguish truth from falsehood, good from evil. What does an empirical or a scientific study of religion mean? The Western people



are the least qualified to interpret, live and appreciate African religion.

Philosophers and social scientists have devised many theories about the origin of religion. Some attribute it to the evolution of nature or matter. Some, like Frazer, attribute it to the failure of man to control nature magically. As a result, man had to seek the help of gods and personal powers. This, therefore, led to the belief in God. Others ignore the origin of religion and lay emphasis on the mechanism of religious propagation, that is, how one group of people influences others with its beliefs. In other words, the study the migration of religion. There are some, however, who study religious beliefs, ceremonies and rites as the essence of religion. "Sacrifices in temples, the saying of masses, the founding of chapels, the planting of crosses by the road side, soon come to be the meritorious works, so that even great crimes are expiated by them, as also by penance, subjection to priestly authority, confessions, pilgrimages, donations to temples and the clergy, the building of monasteries and the like. The consequence of all this is that the priests finally appear as middlemen in the corruption of the gods."<sup>1</sup> Most people believe that these gestures are "more agreeable to the Divine will than moral actions". Consider for example, "those devils in human forms, the slave owners and slave traders in the Free States of North America (they should be called the Slave States) are, as a rule, orthodox, pious Anglicans who could consider it a grave sin to work on Sundays; and in confidence in this, and in their regular attendance at Church, they hope for eternal happiness. The demoralising tendency of religion is less problematical than its moral influence. How great and how certain that moral influence must be to make amends for the enormities which religions, especially the Christian and Mohammedan religions, have produced and spread over the earth! Think of the fanaticism, the endless persecutions, the religious wars, the sanguinary frenzy of which the ancients had no conception! Think of the crusades, a butchery lasting two hundred years and inexcusable, its war-cry 'It is the will of God',



its object to gain possession of the grave of one who preached love and sufferance! Think of the cruel expulsion and extermination of the Moors and Jews from Spain! Think of the orgies of blood, the inquisitions, the heretical tribunals, the bloody and terrible conquest of the Mohammedans in three continents, or those of Christianity in America, whose inhabitants for the most part, and in Cuba entirely, exterminated. According to Las Casas, Christianity murdered twelve millions in forty years, of course, all in majorem Dei gloriam and for the propagation of the Gospel, and because what wasn't Christian wasn't even looked upon as human!

"Don't let us forget the chosen people of God, who after they had, by Jehovah's express command, stolen from their old and trusty friends in Egypt the gold and silver vessels which had been lent to them, made a murderous and plundering inroad to 'the Promised Land', with the murderer Moses at their head, to tear it from the rightful owners, again by the same Jehovah's express and repeated commands, showing no mercy, exterminating the inhabitants, women, children and all, (Joshua, Ch. 9 and 10). And all this, simply because they weren't circumcised and didn't know Jehovah, which was reason enough to justify every enormity against them; just as for the same reason, in earlier times, the infamous knavery of the patriarch Jacob and his chosen people against Hamor, King of Shalem, and his people, is reported to his glory because the people were unbelievers! (Genesis XXXIII. 18). Truly, it is the worst side of religions that the believers of one religion have allowed themselves every sin against those of another, and with the utmost ruffianism and cruelty persecuted them; the Mohammedans against the Christians and Hindoos; the Christians against the Hindoos, Mohammedans, American natives, Negroes, Jews, heretics, and others."<sup>5</sup> These are the practical

<sup>1</sup>Arthur Schopenhauer, Religion and Other Essays, London; 1890 pp. 46-47.

<sup>5</sup>Idem. pp. 47-48.



activities of "monotheistic creeds, that is, the Jewish faith and its two branches, Christianity and Islamism."

The Christians and the Mohammedans, if they show any sign of repentance, may claim that the atrocities which were committed in the names of their religions merely show human weaknesses. The experts and specialists would completely ignore the moral essence of religion in order to analyse the Bible, Koran, rituals, ceremonies, temples, etc. The questions which have been ignored are: What is the purpose of religion? What is a religious character? If religion means God's revelation of Himself to man, all religions must have that claim. God speaks to all men in all situations. God manifests Himself in diverse forms. In this case, religion means Divine inspiration moulding and shaping human lives. Religion must not be severed from the world-view of a people and from a cultural mode of thought. Most Western people would subscribe to religion as a belief in God. As to their world-view, modes of thought and activities, they would subscribe to the religion of science. The result is that God does not figure in the scientific world of the Western culture, and morals from scientific activities. As a result, religion (Christianity) in the Western world cannot integrate the whole man. What was known as Europe was an organization based on Christianity. With the Reformation, Europe (Christian Europe) ceased to exist. The justification of religion merely by faith is a Protestant creed. From the African viewpoint, Church organisations, rituals, ceremonies, committees, the reading of the Bible, belief in God, etc. are not religious life. Undoubtedly the meaning and purpose of religion differ among all cultures. Some thinkers have equated gods and divinities as the gods of culture and look upon God (Christian God) as above all cultures. But human beings are products of culture. If God exists, He must manifest Himself to cultural people and in cultural worlds. It is impossible to isolate God from culture. Inasmuch as there are diverse cultures, diverse religious beliefs



will continue to exist.

The Western people profess to possess a "revealed religion", that they live with a "Christian faith" and that God revealed himself only to them. There are the Roman Catholics (even though the Romans were not Catholics or Catholicism was not the Greek and Roman religion), the "non-Catholics", that is, the Protestants. Among the Protestants are the Baptists (and sub-divisions of Baptists), Pentecostals, Episcopalians, Presbyterians, Methodists, Lutherans, Seventh Day Adventists, Church of Christ, Eastern Christian Churches, etc. All these religious organizations belong to the traditions of heresy, schism, etc. in the West. By religion, the Western people mean a religious founder, sacred book, Church buildings, Church organizations, preachers, missionaries, the population of the Church membership, etc. Again, religion means for them a mechanism for individual salvation. But in the Western scientific world, in its modes of thought and activities, God does not exist. For the Roman Catholics and Protestants, the Africans are "pagans", and their religion, "animism". Consequently, the Christians and Protestants believe that they have the monopoly of the Divine truth on earth, that they are the experts and specialists of the Divine voice and that without them the Africans have no belief and idea of the true God.

What does the religion of the African people mean as an experienced reality? We have already seen what experience means in the Black culture, the Black cultural idea of trustworthy knowledge and the method by which the Black culture arrives at the knowledge of reality. We have seen that Nature, in the Black culture, is a living force. The Black cultural ontology sees reality as a Vital-Force. E. B. Taylor, an English anthropologist, coined the term "animism" in 1866 to describe "primitive" religions. According to Taylor, "primitive" people considered every object to have souls hence countless souls in the universe. For him, however, the Church of England was not animism because Henry VIII and Queen Elizabeth the First were "inspired" by God. Besides, the universe is a machine



and, in machine, spirits do not exist. In an atmosphere filled with the paganism of free-thinking, especially Darwinism, the idea of the existence of countless spirits paved the way for the theory of religious evolution. Out of the countless spirits, the mechanistic intellectuals argue, One God (Monotheism) evolved. Since the African people possess the belief in many Spirits, they argued, African religion was "undeveloped" and "primitive". Therefore, African religion was at the bottom of Christianity, Islamism and Judaism which had evolved into monotheism. "The nations of thinkers" dogmatically believed in their evolutionary theory as ultimate truth and could not think if monotheism could not have evolved into polytheism and animism. In this age of factual process, Gods also evolve and the empirical analysts are striving to study Gods as processess in space and time.

Bearing in mind that the Black people live in a cultural and living universe, God lives in it as a Supreme Spirit, a Personal Spirit and as a God of inspiration. The reality of the existence of a spiritual world is, for the African people, an undoubted truth. The theory of force, that is, the ontology of the Black culture holds that behind every visible phenomenon exists an individual reality; behind every man, there is another man. Though the invisible reality lies beyond human eyes, the African people take it into consideration in all their actions. The Force permeating the whole universe and nature is an unconscious and impersonal fluid; varies quantitatively and qualitatively; can increase or decrease. The Vital-force of man implies conscience, thought, will and judgement, and is at the direction of the soul. The soul is a vital principle. The African people do not attribut thought, will, conscience and judgement to stones, trees and animals. They do not possess spiritual qualities. But they possess force and can indirectly influence human beings. The world is a living-force but it does not mean that all individual forces possess the same power or belong to the same level of consciousness. The existence of



soul (conscience, thought, will, judgement) makes the difference among all forces. Animals have life-forces but these are different qualitatively from the life-force of human beings. Human beings have soul and vital-force while animals have vital-force. This distinction would enable one to understand the difference between man and animal. Though individuals have souls there is also a collective soul beyond the limit of social groups. The collective and individual souls are in contact with the ancestors. Individual souls draw inspiration from the collective spirit. Through religion, the African people establish or come into contact with the spiritual forces. Religion, in the African context, is not meant for individual salvation but for the preservation and strengthening of life, community and relationship with all Vital-forces. The African cultural experience, as we saw, holds that the whole is the real. Individual salvation is not only a new religious concept among the African people but a new political idea too.

The African religion lays emphasis on the unity and solidarity of life; and the ethics and morals of this religion make the strengthening of vital-force and relationship with vital-force imperative. Any life-destroying and weakening influence is ethically and morally evil. The order of Nature, morality, law and the Supreme Force, God, constrain man to exercise normal and benign influence on life and its environment. All African communities understand and know these moral imperatives. Their religion is not a matter of belief in God or religious organization but a religion of life which permeates all aspects of African life and activities. Consequently, it is a practical religion void of theological polemics and doctrines. Life, religion and God are not matters of argument and cannot be reduced to systems and organizations. Man lives religiously and is born into a religious community. Religious preachers and religious conversion are superfluous.

In the African concept of time and history, we saw that "the notion of a messianic hope, or a final destruction of the world has no place." Since the infinite future does not exist, since the Judaic and Christian belief in the "World to Come" has no



place within the African cultural context, the African religion has no belief in Heaven and Hell as places of reward and punishment after this life. The God of inspiration as opposed to the God of institution permeates all life. As a result, the African religious experience thrives on the belief that God speaks to human beings in their conditions here and now; not to the abstractions of institutions.

Life, more and more life, the strengthening of life; constitute the theme of African religion. The African religion does not believe in rewards in Heaven. What rewards? Life is the supreme value in African religion and human beings have been rewarded with the gift of life. Death is not the end of life either because life is not meant to perish hence Hell does not exist as a place where souls shall be annihilated. Rather, life is a force of variable intensity. Heaven and Hell are solely conditions of existence here and now. All actions and influences which strengthen vital-force, preserve the community of life, are good and sources of joy, peace, harmony, unity, etc. Such good actions and influences create Heaven. The contrary, that is, acts of injustice, the weakening of vital-force, creates Hell. Heaven and Hell are lived and experienced conditions of human life.

Christianity preaches individual salvation and individual immortality which violates the African view of life. The Christian philosophy of life in this world, like its world-view, does not conform with the African culture. Most people, especially the Western people, think that religion is a matter of belief in God coupled with the reading of the scriptures. Neither the Christian world-view nor the ethics and morals of the Nazarene fitted into Darwinism and the Western, scientific world-view. Just as the "mental substances" indirectly revealed the theoretical entities in the Western world, Christ was seen by the Western mind as One who revealed God and the Father to man. This was how the Western theory of knowledge tried to connect the Christian theology with the rational world-view. Religion, as a result, degenerated



to logical doctrines and analysis. Revelation is now taken as the character of authentic religion, that is, the revelation of God to some people (experts specialists, prophets, etc.) who later preach God to others. But this is not the conception of African religion. God reveals Himself in the living universe and man personally experience Him. The African, therefore, does not search for God because God already fills him in his world. God manifest Himself in every man who constitutes God's temple.

The ideas of Heaven and Hell, that is, of reward and punishment arose from a vague mythology. Shoel was not a happy place but of punishment. Shoel later emerged with the Greek concept of Hades. The questions of Heaven and Hell remain purely matters of belief. The experts and specialists in religion do not seem to realise that the Bible, for example, was written for a special people or particular people and audience. Judeo-Christian religion means practically that all the peoples of the world must see life, history and the world with the Jewish eyes. It has been forgotten that the history of the whole world is not Jewish history. The African religion has no dogma of printed words. Its fundamental belief is that life must endure. The stories about the creation of the world the flood, etc. are found in African mythologies. The Jews justified their experience and activities, for example, the exodus of tribal migration, Herem or the Jewish massacre of people, etc. with God's will and inspiration.

The African religion believes in the unity of God with all His creations. The belief in God and imperatives which the belief establishes constitute the vital energy of the African culture. They give hope, meaning, courage, etc. to face life and to strengthen it. The belief in the omnipotence of the Supreme God was essentially Asiatic and African. This is quite different from the Graeco-Roman belief in individualism. The African religion sees the universe as a great community of life with an unbroken unity. The feeling of the indestructible unity of life is so powerful that death no longer is seen as the end of life. The belief in immortality in African religion is collective immortality. The individual,



at death, dissolves into the collective immortality in Zamani. The Zamani, a mythological time, is the foundation of vital activities in the present. As a result, the dead are living-dead. In Phaedo, Plato attempted to give a proof of immortality but failed to offer a rational proof. Whereas the Greeks wanted to prove immortality since death was a fact, the African religion believes in immortality but would ask anyone to prove that death is the end of life. The essence of the Jewish religion and the dilemma of the Greeks were the discovery of death which brought about the longing for immortality.

The Western man sought refuge under the Christian belief out of desperation. In reality, the Greek and the Christian beliefs and world-views were not only opposed to each other but antagonistic. The Christian or Jewish Theos and the Greek Logos could never harmonize. What for example, is Nature? The African people believe that Nature is a living force. The West has no definite belief about it. Aristotle, for example indicated that Nature was divine (Nichomachean Ethics) and again daemonical (De Divinatione per Somnum). Locke believed that Nature was a "good state". Hobbes believed it was "evil". The African thinks about the Divine and Supreme life coupled with the oneness of man-nature. The Hebrews believed that they were in alliance with God. In this alliance, however, the Hebrews imposed their own laws and established a "spiritual contract" which stipulated that the Hebrews were with God provided God fulfilled the laws. The laws of God in the view-point of the Hebrews was not different from the law of Reason among the Greeks. All were programs which prescribed in detail all forms of rituals and relationships. But neither the Hebrews nor the Greeks could keep up with those programs. The Greeks despaired in the law of Reason and the Hebrews, in Christ. The Western religion is pure intellectualism (Greek) and pure voluntarism (Roman). It was the Asiatic religion that invaded the Western world after it despaired over its own belief. As the Asiatic religion reached the Western world, the Western mind turned it into science.



Religious organization, administration, Church, sophistry, etc. are all the products of Western intellectualism and regimentation.

The true Christian is not living in this world but in the "World to Come". This is a violation of the African belief and world-view for the Hebrew, the Powerful One and the Conqueror of Joy and Happiness has not come, but is expected to come. Christianity turned the Western values upside down. The Western people even do the same irrespective of the Christian influence. The West believes that wealth offers happiness. In case happiness does not arise out of Wealth, the Western individuals postulate poverty. If strength does not offer happiness, then it must be weakness. Even the Stoics, Epicureans, Cynics, etc. who could neither be Christ read the "Imitation of Christ". An imitation of religion void of inner compulsion is behaviour by prescription hence vulgar. To believe in God, the Jews wanted signs and the Greeks, wisdom. "But we preach Christ crucified, unto the Jews, a stumbling block, and unto the Greeks foolishness... Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." These were Paul's words in his Epistle to the Corinthians. Buddhism "knows of no god who takes upon his shoulders the salvation of man. Man has to see to himself by means of meditation and prayer. But how meditate in the grim Tibetan climate? The answer was the construction of monasteries of stone...the first buildings ever seen in that part of the world."

Almost all experts and specialists have ignored the character of religion within the cultural worlds. It is exactly this neglect that leads to the misunderstanding of the purpose and nature of religion in all cultures. Without the understanding of the cultural characters of religion, no understanding of the African religion is possible. In time of tragedy and desperation, the Western people turned to Christianity. The need to retire to the forest, mountains, deserts, etc. was felt. Wealth, complexity of life, etc. were denied so that life might become "simple". But all these were programs not inner faith. Faith in Humanism meant that individuals must rely on



themselves, on their reasons, not on faith in God or on others. All these creeds, doctrines, and desparations did not exist in the African world.

What new ideas did Christianity introduce in the African world? In other words, how did Christianity attempt to introduce the Jewish world-view into the African culture?

1. The idea of the "World to Come."
2. The ideas of a radical change of life in Heaven and Hell.
3. The idea of individual salvation.

The African religion survives because neither Christianity nor Islamism satisfies the reality of human existence in the world. The African people have not believed in God now as if they never believed before. That Christ is the Son of God makes no difference as a matter of faith. The elderly people in Africa usually censure Christianity for allowing immortality, robbery, injustice, all manners of evil, to thrive in this world with the belief that all will be well in the "World to Come". Whereas Heaven and Hell are conditions of existence here and now, they have become conditions of existence after death. Before then, therefore, human communities are torn asunder by evil men.

The most fundamental issue in the study of religion (any religion) is the understanding of the function of religion within a given culture. In the Western world, Christianity is a matter of belief. As a matter of practical and theoretical life, the West substitutes Faith for Reason. In other words, Christianity does not integrate the Western life. Consequently, the Western people are culturally unqualified to interpret, appreciate and live according to the requirements of African religion. Christianity and Islamism, as those with historical knowledge, know, are not African religions. Most Africans who embraced Christianity have done so because the Western education used Christianity as a system of the Western penetration into Africa. The African lays emphasis on religion as a spiritual force which integrates human life, strengthens human communities and permeates all human activities. Religion is



not preaching. From the African cultural stand-point, let us examine how religion influences the African life.

How does the African relate to the world? We saw that the world is a living-force that no distinction exists between the Ego and the World. The world and the whole universe are alive. The existence of an invisible reality beyond the visible phenomenon is beyond doubt. Contemporary physics has recognized it. However, the Western man whose science discovered the elements of matter does not ask about the reciprocal influence between man and the invisible reality. The African, however, personally experiences the reality of the living-force underlying all things. Both animate and inanimate realities are living-forces but do not occupy the same level on the hierarchy of force. By soul, the Western people understand a divine substance, immaterial and indestructible. Some Western thinkers like William James and the empiricists deny the existence of soul. Soul, as a concept by postulation, is a timeless entity beyond personal experience. Since the Western man does not see Nature as a living reality, since he created an abyss between the Ego and the World, and since the Soul is for him a timeless entity, he profoundly misunderstands the African attitude towards the living-force of Nature. As a result, he concludes that the African attitude towards the living force of Nature. As a result, he concludes that the African attributes soul, personality and intelligence to moon and stars, rivers and rocks, trees and mountains, etc. Since, for the Western man, these are "material" things or "energies", lifeless things, the African beliefs about such phenomena appear superstitious to the Western man. We see, therefore, that without the understanding of the cultural assumptions or premises, the knowledge of cultural behaviour is impossible. The African may, and often addresses, the living-forces (dead Nature in the Western sense). What he is doing is to gain contact with and shape that living-force with his magical power of words. Bear in mind that the African lives in a world and universe of pure Sound and Sensation. Through the magical power of words, he can direct



psychic forces. Inanimate things have no Soul, Intelligence, Personality though they are living forces and can indirectly influence human beings. Animism is a Western concept imposed on African culture. Life is the appropriate term to describe the African cultural reality. As life, it embodies rational, non-rational, mysterious and divine elements all at the same time. Anybody who ventures to study the African religion must ask himself or herself the following questions:

1. What does Nature mean to the African and Western people respectively?
2. How do the African and Western people approach Nature?
3. What is the reciprocal influence between Nature in each culture and the people within that culture?

Christianity is completely blind to this world. It lays emphasis on the "World to Come", a spiritual world. The Western religion of materialism pays attention to the world of material process in space and time and ignores the spiritual world. The Christian world becomes that of material well-being and of infinite progress. In other words, the Western religion of materialism reduces the spiritual world of Christianity to the material world? According to Christianity, it is a prison into which Adam and Eve were driven from the Garden of Eden. Everything about the world is evil. It is a "valley of tears". Thus, the Christian philosophy of life and history proves unsatisfactory to the African cultural world-view. It was the Christian theologians who opened up a yawning abyss between human beings and animals. By emphasizing the spiritual and moral aspects of man who "God created in His own image and likeness", the Christian theologians overlooked the "lower creation as spiritually and ethically negligible." When animals took revenge on the theologians through the mouth of Darwin, the whole Christian ethics and morals collapsed or remained in the sky because men were said to be animals hence all the ethical and moral dignities they claimed or were offered to them disappeared. We see, again, the fundamental error was the division of reality into matter and spirit. We were told that



both had nothing to do with each other.

The African culture makes no distinction between matter and spirit. Both are one reality. This form of reality is not material or spiritual but Vital. As a living reality, it embodies immense possibilities. "The European thinks at once of electricity, for nyama and bwanga are like an energy or fluid, potent but non-moral. The Africans are more capable of abstract thought than is generally recognized, and they believe in a latent energy in things which is not visible in the outward appearance but can be seen in effects produced by use."<sup>1</sup> Nyama is the name for the "impersonal, unconscious energy, found in men, animals, gods, nature and things. Nyama is not the outward appearance, but the "inner essence". Bwanga is "the power of healing or for destroying, for protecting or for hunting." The idea that the African people are incapable of abstract thought has been a Western propaganda. The issue is not whether the African people have abstract thought or not but the nature of their abstract thought. This is an instance where the experts and specialists confuse identity of words with identity of meaning, and concepts by postulation with concepts by intuition.

Nyama and bwanga are not theoretically postulated concepts found in the Western philosophy and science. They are not theoretically defined concepts of systematic thought found in the science of materialism or thermodynamics. Rather, they stem from a personal contact with Nature hence concepts by intuition. Because they are personally experienced realities intuitively grasped, they have direct, immediate and personal relationship with the African people. Thus, the invisible and unconscious energy permeating all things personally affects the African. These concepts stem from immediate, personal and direct contact with reality not from an intellectual, impersonal and indirect one. Because Nyama and Bwanga stem from direct and personal contact with Nature, they are not merely quantitative magnitudes but qualitative forces with emotional content. Because the African culture makes no distinction between matter and mind,



since reality is one-continuum of force; animals, plants, men, possesses the same Nyama but in different degrees. It is impossible to filter "spirit" out of "matter" or to prevent "spirit" from mingling with "Matter". By fragmenting reality into isolated and opposing pieces, the Western culture could give each piece a "clear-cut" name which is merely arbitrary. In the Black cultural context, there is no word, that is, a "clear-cut", "precise", term to designate the whole. As a result, there is no one world for African religion. A close examination will show that Christianity, Islamism, Buddhism, Brahminism, are formulae. The essence of religion cannot be described or defined by one word. We have the followers of christ, the followers of Mohammed, the followers of Buddha and Brahma. Do these mean religion?

In the African culture, there is a hierarchy of force. Men, animals, vegetables, plants, stones, occupy different levels according to the nature of their vital force. This order within the heirarchy of force is a self-evident truth. The maintenance and strengthening of vital-force and order are ethically, morally and ontologically essential. Within each class of force, a hierarchy of force still exists on the basis of the power possessed by each force. There is no leveling of forces or the hierarchy. From the African cultural world-view, the idea of democratic equality can never be deduced. Some Western thinkers hold that the idea of equality arose from the Christian belief that all men and women are brothers and sisters, or the children of God or created in the same manner. It is impossible to deduce equality from these beliefs independent of a hierarchy of life. Most people, educated and uneducated, equate democracy with elections, political parties, freedom of the press, freedom of speech, etc. This is absurd. Democracy, as a political concept, wants to explain the relationship between the individual, a "mental substance" and thus creates no relationship, intrinsic and extrinsic, with the whole. Democracy means purely individualism. In the African cultural world-



view, the African religion and ontology lays emphasis on the whole, the relationship of all forces coupled with the interactions of all forces. The Western religion and ontology, on the other hand, affirm the isolated individual. Any relationship between individuals becomes purely mechanical or a matter of contract. This is why the Western people can afford to separate religion from politics, economics, State, etc. Thus, we see that the spirit of modernity, that is, irreligiousness, rationalism, fragmentation, individualism, etc. is essentially a Western religion hence tradition.

In the one, aesthetic-continuum which constitutes the universe of force and in which all forces interact emerge the "spiritual forces". It is better to call them spirit-forces. The fact that the spirit-forces have been personified as ancestors, gods, Mother-Earth, etc, indicate the personal character of African cultural concepts. The emphasis is on the powerful influence of the spirit-forces on human beings. Again, they are living forces. They have direct and indirect influence on human beings. The African cultural concepts of space-time continuum explain how the vital forces of the spirit-forces is possible. Religion, in this aspect, offers a mechanism by which the African people establish contact with the invisible forces behind empirical phenomena. What the African religion emphasizes here is the solidarity of life in the universe which is a community of living-forces. Where the West sees an impersonal power of Nature, the African sees a personified living-force. We are not dealing with "material" forces but living and invisible forces. Diverse gods preside over the diverse phenomena of the living-Nature. To make reality bearable, religion becomes inevitable and a powerful force. The idea of "ancestor worship" does not express the African relationship with the spirit-forces that constitute the symbols of social unity. It is much more than "ancestor worship". The ancestors comprise the mythological humans who founded the community and those who are their successors in governing the communities.



How do the Christian belief and the Western rationalism fit into the African world-view and religion to this point? In other words, if the African people were to reject their own cultural beliefs, what have Christianity and Western rationalism to offer in their places? Christianity has no substitute. It leaves the African culture empty of content in this world. Assuming that the invisible and living-forces are "superstitions", "idols", etc., what does Christianity call them. Are they "Holy Spirit"? The Western rationalism will establish a "mental substance" over the living-man; "dead Nature" over the living-Nature, probabilities over ancestors. In "civilizing the savages", Christianity and the Western science or materialism destroy the meaning of life in the African culture, create boredom and scepticism. Undoubtedly, Christianity and Western education, two incompatible beliefs and modes of life, brought "the intelligence of book" to Africa. But no attempt has been made to assess the negative influence of both on the African religion of life. Though both influences have tended to destroy what gives meaning to the African people, the alien influences have not offered adequate substitutes.

Do the African people have belief in and ideas about the Supreme God? During those dangerous periods of slavery, colonial scrambles with their accompanying wars, the above question was a problem for the Western people. The fact that the Western experts and specialists have changed their views about the existence and knowledge of the Supreme God in African religion does not mean that the belief and knowledge did not exist before. The recognition of this truth does not stem from "our better understanding of the African people through the methods of the best modern scholarship." Religion, as an experienced reality, cannot be explained by the empirical methods of modern scholarship which establish the rationales of science in the place of human beliefs and convictions. E. G. Parrinder indicated that "the best studies of African peoples, when they describe the religion, deal almost exclusively with the ancient and pagan beliefs." The English



dictionary defines pagan as "a heathen: one who is not a Christian, Jew or Mohammedan". This definition merely expresses the Western prejudice, secret wishes and desires. Those who do not belong to the religion of intolerance and theistic religion are considered as "pagans". What do the "pagans" think of themselves? Examine the Western mode of thought, the basic principles of the Western understanding, the meaning of reality in the West and the methods by which the minds arrive at the objective knowledge of that reality. The necessary conclusion that follows is that the Western man can never understand the Black cultural reality unless he completely alters all his beliefs, assumptions, mode of perception, etc. The Western man has not done so and would not do so because the Africans are "pagans" and "superstitious." It is, therefore, a mortal sin and erroneous according to the Western man to suppose that the "objective and true" knowledge of science must be abandoned in favour of "superstition" and "magic". Most Black elites have compromised with rationalism and materialism of the Western science which are anti-personal, anti-religious and anti-spiritual. But, examine the history of the Western culture, its mode of thought and life, and you will discover that "the Western nations have never become Christians" and that science does not offer the knowledge of reality; God, man, nature.

We observe things and behaviour, not ideas and mental attitudes. If ideas and mental attitudes are to be inferred or deduced from behaviour, there is no doubt that errors are inevitable especially when one follows the "systematic logic" of the material science to study African culture. The pursuit of logical veracity often leads to or results in the cultivation of falsehood and dishonesty. In the same manner, material clarity has no meaning in the absence of justice and honesty. The African religion must be studied outside the context of Judeo-Christian and Islamic experience. Only outside this context will religious experience in African culture be understood. In this context, the defense of African



religion is a defense of life over intellectualism, system, pure reason, polemics and mere doctrines. The African religion did not commit sin if its beliefs are contrary to those of institutionalized Churches and if it does not teach the infallibility of Rome. What African religion abhors is individualism and heresy, and heresy here means the sin of free-thinking as if there is no power beyond man.

How will the truth of religion be expressed? I allude earlier to the language of the Western thinkers in their religious treatises. Examine the works of Plato and Aristotle, Aquinas and all the Scholastics, Spinoza and Descartes, Hegel and Kant, etc. Their works are not only logically reasoned hence a systematic thought but dry. Their works are doctrinal in nature. Their language followed the language of science in the West; pure rationalism. The African religious language is poetic and employs proverbs. The interpretation of religious truth "is always an allegorical investiture of truth". Truth-in-itself is above comprehension without religious forms which strive to grasp that truth. Religion does not appeal to convictions taken as the result of logical arguments but to beliefs which revelation demands. The power of religious dogma could destroy compassion and conscience, the feeling for humanity and the respect for the lives of others. Such was the case with the killing of those who did not believe in Islamism and Christianity. Such atrocities were believed by the Christians and Mohammedans to be the best interests of the victims and the will of God.

Pure and abstract truth, without mythical qualities and allegories, is impossible in the realm of religious truth. In other words, religious truth cannot be expressed without mythical elements. This is so because the profound truth, meaning and aim of life can only be expressed symbolically. The rationalists want the knowledge of God, man and nature, that is, an objective and a systematic knowledge of reality. They eliminate myth, allegory, poetry, proverbs, in order to grasp truth-as-it-is. However,



they failed because reality is not a formula or a heap of dead ideas. Due to the limitation of human reason to have a conscious understanding of reality, myth and allegory become the necessary elements of religion. Religion, itself, provides more satisfaction to life than the veracity of pure reason. The Western man does not feel that a part, the essential part, of him is lost if his metaphysical world collapses. For the African, that is not the case. Without the metaphysical world, life has no meaning, aim and purpose. The West tried to construct the metaphysical world systematically and logically. The African feels and experiences a riddle of existence. "To face reality", the African appeals to the moral world created by religion hence religion offers him the strength, comfort, consolation etc. in the face of trials in life. The religious comfort does not leave him in death but sees beyond death the continuation of life. The African in his culture requires metaphysics on account of his world and existence. The Western thinkers constructed pure metaphysics with pure reason, and its collapse plunged the West to absolute scepticism; cynicism, stoicism, bewilderment and desperation. But pure metaphysics and pure faith in revelation are incompatible. The African and Christian religions may completely agree on moral issues. But the metaphysics of both religions differ. Considering the invaluable influence of religion on ethical and moral conducts and on the hearts of men, religion ceases to be merely an allegorical truth but vitally true. The study of African religion is not merely due to the importance of African Nations in the "modern world", that is, due to political motivation but must be due to the truth about African life in relation to the whole universe and to the Supreme God.

J. S. Mbiti began his study of the Akamba religion with the study of the nature of space and time in African culture. The Akamba people, J. Mbiti is a member) "live mainly in the east and south-central part of Kenya." "The Christian faith is intensely eschatological," according to Mbiti, and



this is "manifested in activities and experiences like the Kerygma, repentance, conversion, salvation, sacraments, mission and Christian hope."<sup>6</sup> In his study of Akamba religion, J. S. Mbiti compared it to the teachings of "the African Inland Mission" founded in 1895. "This is an 'interdenominational' society which, however, draws its missionaries and doctrines mainly from evangelical and Fundamentalist denominations like the Baptists, Mennonites and 'independents'".<sup>7</sup> The task of Mbiti was the examination of how "Akamba Christians may have understood (or misunderstood) the Christian teaching, and with what results or consequences."<sup>8</sup>

"Christian teaching" is an ambiguous term. There are many religious groups or organizations that call themselves "Christians". The "Christian teaching" which Mbiti speaks about is Protestantism. Anglican Church Missionary Society, the Leipzig Evangelical Luthern Society, the C.M.S., the Seventh Day Adventists, are all Protest nts. "There are other Chruches, denominations and missionary societies at work in Ukambani," the land of the Akamba people, "though the African Inland Mission and the African Inland Church are numerically by far the largest."<sup>9</sup> There are also the Salvation Army, the Independent Board of the Presbyterian Foreign Mission, the Roman Catholic Church, the African Brotherhood Church, the Gospel Furthering Church, the Friends of the Holy Spirit, Kenya Africa Church, the African Independent Chruch of Kenya, etc. The Akamba people are over one million in population. "...About 30 percent of the population may be considered 'Christian', in the broad sense of that term. The remainder of the people are still non-Christian, some are lapsed Christians, and the number of the Muslims is almost negligible."<sup>10</sup>

<sup>6</sup> John S. Mbiti, *New Testament Eschatology in an African Background*, Oxford University Press, London, 1971, pp. 2.

<sup>7</sup> Ibid, pp. 4.

<sup>8</sup> Ibid, pp. 20.

<sup>9</sup> Ibid, pp. 22.

<sup>10</sup> Ibid, pp. 22-23.



Mbiti indicated that "the Church is obviously 'struggling' between infancy and full maturity, between being under foreign missionary control and becoming independent of such control" in the land of the Akamba people. "Christianity, divided and subdivided as it is, has been the cause or instrument of the greatest influence in Ukambi this century, and probably throughout the history of the country."<sup>11</sup>

Though J. S. Mbiti studied the nature of space and time in the Akamba society, he seemed to ignore or to have failed to grasp the nature of experience, the theory of knowledge, the nature of the world, universe and reality, among the Akamba people and in the Western culture. Though he realized the necessity or the possibility of interpreting Christianity in the African background, Mbiti did not seem to study the nature of the world and universe where Protestantism took its root, the nature of reality in that world and how these related to the teachings of Christ.

In the understanding of Eschatology, Mbiti studied the nature of time and history in the Akamba society or culture. His intention was to compare the relationship between time and history with Eschatology in the Akamba culture and all these with the New Testament. Time, in the Akamba culture, "is simply a composition of events which have occurred, those which are taking place now and those which will immediately occur. What has not taken place, or what is unlikely to occur in the immediate future, has no temporal meaning -- it belongs to the reality of 'no-time'".

Time in this context, is a "two dimensional phenomenon; with a long 'past', and a dynamic 'present'. The 'future' as we know it in the linear conception of Time is virtually non-existent in Akamba thinking... The future is virtually absent because events which



in the future have not been realized cannot, therefore, constitute Time which otherwise must be experience." Thus, we see that reality is personally experienced hence God is a Personal God. It must also be realized that the lineal view of time, born from the mathematico-scientific method, that is, the notion of infinite movement on a straight line, has no validity in the contemporary science. In other words, the notion of infinity has no validity in the contemporary science.

Time, in Akamba culture, moves backward not forward. "History does not move towards any goal yet in the future: rather, it points to the root of their existence, such as the origin of the world, the creation of man, the formation of their customs and traditions, and the coming into being of their while structure of society. ...Consequently, since man's orientation is towards the 'past' dimension of time, the Akamba have no conception that this universe will ever change radically or come to an end, and the same seems to be the case with other African peoples. Man looks back whence he came, and man is certain that nothing will bring this world to a conclusion. The universe is endless..."

We see here that anything which has no reference to person or personally experienced has no meaning hence not a reality. The African culture, therefore, does not consider concepts by postulation as realities hence it rejects rationalism, materialism and Deism, Time, in Akamba culture, is not independent of events unlike the mathematical time. The mathematical notion of the infinite movement on a straight line seemed to have accommodated the idea of "the world to come", a world in the future, but only in a materialistic way. "Since there is no indefinite future in Akamba thinking, there is no concept of the end of the world. ...People have nothing to fear and nothing set their mind upon, as far as the future is concerned.



...Any sense of historical depth is in what has happened rather than what will yet happen. The whole thinking and expectation of the people is directed towards the 'past' dimension of time which, consequently, is rich in mythology, shines with a brightness of explaining, otherwise puzzles man today, and takes pride" in human living and "in its national pillars and heroes. ...In passing we need to observe however, that a future dimension of Time is being in Akamba thinking and life. This is partly due to the Christian concept of Eschatology, and partly to a Western type education with its emphasis on individualism and planning for, or thinking about, the future. I have the impression that for people who speak only of Kikamba, this future of orientation is still very short and without any serious impact upon their whole life..."

The materialistic view of time is what the Western education has tried to introduce in the African world, a view of time which is anti-personal, and anti-individual, pure rationalism and anti-historical. But Mbiti ought to have realized that this view of time has no more validity in the Western scientific world. Though the materialistic (the industrial) view of time does not think that the past figures in the present, history refutes this view of time. Nobody has any knowledge of the "infinite" future. The Western man has no conscious understanding of the infinite future. But one must not confuse the world of physics with that of history. What does God mean in the world or universe of History as opposed to that of physics? What is the nature of the intuitive as opposed to the rational time? The answers to these questions will cast light into the distinctions between Protestantism with its materialistic and rationalistic view of reality and African religion.

"The question of Time is not a major concern of the Bible. Consequently there is no single or consistent view of time in the Bible." "But for Jesus Himself, the Age to Come does not simply commence at his Death-Resurrection event. He brings



brings it in His own person, as the Gospels bear witness." "Both the present and future realities are essential characteristics of the Kingdom: it has come and it will come, and this is what constitutes its essential eschatological and Chritological nature." "In Jesus the Kingdom has come, but that is only the beginning which points the future consumation, also in Him."<sup>14</sup>

In spite of the great merit of his work, Mbiti committed many errors in principle which would completely alter the work once they are fully taken into account. "We have seen that there are no myths of the future in traditional African societies. This is another indication that African concepts of History are not oriented towards the future but towards the past..."<sup>15</sup>

The Akamba people conceive God more readily as the Creator and the generous Giver of children, rain, and good things, than as the metaphysical God of love, mercy, grace, etc. It is precisely here that through the Sacraments the New Testament provides us with an open channel of communication from the material to the spiritual. ...By using the elements (water, break, wine) sacramentally the participants are hoisted from the realm of 'physicalness' to the realm of 'spiritualness', from the visible to the invisible, from the earthly to the eternal."<sup>16</sup> "There is in short, no place and no occasion when African peoples may not perform acts of worship or of reaching into the spiritual realm, through offerings, sacrifices, prayers or invocations. One may also generalize that the recipients of these acts are: God divinities, spirits or the living dead."<sup>17</sup>

<sup>14</sup>Ibid, p. 25

<sup>15</sup>Ibid, p. 33

<sup>16</sup>Ibid, p. 38

<sup>17</sup>Ibid, p. 41



Though Mbiti attempted the study of space and time in African culture (and in this case in the Akamba culture), he did not study the nature of experience, reality, universe and the mode of understanding, in that culture. He did not examine these same topics in the Western culture where Protestantism arose. The fact that the common people in Africa could not articulate their beliefs conceptually does not mean that such beliefs have no foundation in principle.

Mbiti seemed to have confused the empirical time with the intuitive time in African culture. Empirically, time is a flow of events from the future to the present and then to the past. The belief in the endlessness of the world is based on the fact that it has always been or existed since its creation. Nobody has any conscious knowledge of the infinite future. But nobody can deny the implication of the past on the present and the present on the future. Whether the future is "long" or "short" cannot be specifically determined. It is not the length of time that is essential and, in the question of the "World to come", or "the end of the world", nobody has a knowledge of it. In the intuitive time, there are no past, present and future but an eternal present. Pre-cognition, vision, etc. are justified within the context of the eternal present. The "World to come" has already come in the intuitive time and, in the empirical time, it is not completely present but will still come. A realistic approach to African religion would start from the study of African cultural experience and the theory of its universe. Since the African culture makes no "clear-cut" and "precise" distinction between Matter and Mind, Ego and the World, the African people live in a world of aesthetic continuum. Mbiti approached Akamba religion with a cultural experience which creates an abyss between Matter and Mind, Ego and the World. This is why, in this context, "through the Sacraments, the New Testament provides an open channel of communication from the material to the spiritual and uplifts the participants from "the earthly to the eternal". What does religion mean in the universe which does not



allow of any distinction between matter and spirit are one reality? What does God mean in a cultural world where reality is personal, lived and felt? Before any attempt is made to interpret the teachings of Jesus Christ in the African world, the above questions must be answered.

The personification of the Universe is the essential character of the African cultural experience. Faith in God, that is, African religion, stems from the vital need and necessity of giving meaning, value, purpose and finality to human existence. The African does nothing without invoking God. God is needed to give meaning to life or the universe of life. Thus, the African lives in God and by God. Since the universe is alive, it is a society of Vital Forces. The spirit, the awareness of human society and the whole universe of Vital Forces proclaim the presence of God. The Personal God is felt by the African because He is a lived God. The Personal God who is lived and felt is the God of Life, of Heart, of Love. The African experiences something divine in the world (a living-force) and in himself who is a part of the living universe. From this experience of the divine elements of life, the Divinity of God can be justified.

One of the divine elements in the African is the power of word. The empirical researchers have written about "magic" but do not know the assumptions and principles underlying it. "Magic", for the African, is the art or the power of words. Without word, there is no creation, form, purpose, direction, meaning. God created everything with his word. Man, too, has the power of creating things with the magical power of word. This power also creates gods. The power of word transforms the Vital-Force and transmutes human beings. In the living universe, creation is continuous. God creates Himself in man. Though God created man, faith in God means that man also creates God.

The basis of religious life in the African cultural universe is the immediate and personal feeling of dependency. The African realizes, in his cultural world, the existence of invisible and mysterious



force permeating the whole universe. Since he identifies himself with the other, that is, the living universe, he finds himself in communion with other living forces, the whole nature, whether animate or inanimate. All are Vital-forces though there is a hierarchy of force. This identification with the other leads to the personification of everything. This implies that the African has a consciousness of the world as a person and that the world, being centered on the person, has consciousness too. In the world of Vital-Force or aesthetic continuum, there are no subjects and objects, outside and inside matter and mind, but a flow of life. From the absence of a division between the Ego and the World, Mind and Matter, arose a feeling of divinity or of something divine. The African possesses this feeling of divinity intensely because he makes no distinction between himself and the world and because the world is alive too. In the Western culture, there is a consciousness of the distinction between the Self and the World or Subject and Object. Due to the consciousness of such a distinction, the feeling of the divine qualities in man or of divinity becomes too obscure in the Western culture. The African however, does not say that everything is god. But he sees divine elements or qualities in all things. In this hierarchy of Vital-force; man, god, divine, and human qualities are diverse aspects of the same reality. The humane and humanizing character of the African culture stem from the divination of all things. Divination, magic, etc. should not be construed as "superstitious" beliefs but realities of African experience. Since God is Eternal and since creation has meaning and purpose in and by Him, existence becomes eternalized. In other words, life becomes an eternal life because God, the Supreme Living and Personal God, is Eternal. The idea of immortality stems, therefore, from the Eternal nature of God which eternalizes all creations. Death, in this context, is not the ultimate reality but Life. Since life is not the individual life alone but collective, immortality means that collective life will endure forever.



The Personal God of African religion must be seen from within, that is, from the African view of divinity in the living universe. Theology, in African religion, stems from a collective belief in Personal God revealed, not to an individual, but to human beings as a whole. Personal experience is a universalized subjectivity. Thus, it is not limited to the individual but is collectively shared, lived and felt. Since reality, in African culture, is given to personal experience, no prophets are needed to reveal the knowledge and truth about that reality. Thus, Personal God is not the object of rational knowledge but the Head of the Community of believers. Instead of a formally constructed and logically reasoned doctrines of the Western, religious treatises; the Personal God of African religion is expressed in intuitive poetry, proverbs and myths. Because the Western culture believes that reason penetrates reality, the Western culture established a rational God or an objective God, that is, the God of the rationalists. The "knowledge of God", of "the Immortality of the Soul", as used by Hegel were purely logical not Personal God. As purely logical God, that God is anti-personal. He is thought of but never lived and felt by man. The logical God, the "ens summum", the "primum movens" was purely the Supreme logical Being of Theological Philosophy. The scholastics, for example, wanted to know that God through three ways: "Negation, Eminence and Causality". Such a God is completely lifeless. The Western philosophers and the Scholastics boasted of having the knowledge of God. They indulged in a logical proof of God, that is, the idea of God or a purely abstract God. The God of Reason or the theoretical God was an inactive and contemplative God. The Personal God, on the other hand, is an active and creative God, the God of heart, who saves human beings from living a meaningless life. The so-called "beatific vision" said to be the highest expression of human happiness is purely a theoretical concept. All stem from the belief that reason penetrates and grasps reality,



but that belief proved to be a failure.

As a result, the God of Life is a Personal God. He lives in the personal universe with the community of believers. The desire to live eternally without the destruction of desire, will, consciousness, gives rise to human or anthropomorphic God. There is no way to conceive of the Personal God except in anthropomorphic form. This Personal God implies that He is a Subjective God. But He is a subjective God objectified in the universe of Vital-Force or a Personal God that is universalized. The Personal God is not a mere concept. The rationalists talk about the God of Reason. The Personal God of African religion is a God of will. Only as a Personal God, a God of Desire and will, could Christ have suffered and God the Father be approached through the God-Man. Only the abstract God, the God of Reason, has no feeling, emotion and personality. Such a God could neither love nor suffer. As an inhuman God, he has no personality. All these follow from the African belief that reality is intuitive and personally known. If God were not a Personal God, therefore, He could never have become Man nor could human beings identify themselves with Him.

The Personal God is an immediate reality lived and felt by the African. Without a direct and personal knowledge of God as a Supreme Reality, the African could not have a personal awareness of life and existence. The knowledge of God, in the African theory of perception, means feeling, loving and thus being conscious of the Other. But reality is intuitive and personally known. If God were not a Personal God, therefore, He could never have become Man nor could human beings identify themselves with Him.

The Personal God is an immediate reality lived and felt by the African. Without a direct and personal knowledge of God as a Supreme Reality, the African could not have a personal awareness of life and existence. The knowledge of God, in the African theory of perception means feeling, loving, and thus being conscious of the Other. But God cannot



be defined. The God who revealed Himself to man is not a tyrant who imposes Himself on man. The Personal God is not a sudden revelation from the sky. Rather, He reveals Himself to the community of believers and such a community could not live without Him. As a result, faith in God reveals God just as God reveals Himself in man. God who creates Himself creates Himself in man. Personal God, in the African world, is the Supreme divinity or the "Master of divinity". Religion, as the manifestation of the divine spirit in man, is the acknowledgement of God who makes Himself in man. If God were not a Personal God, He would not have been a model of human perfection. To "be perfect like our Father who is in Heaven is perfect"; (Matt. V. 48) expresses the reality of the Personal God who cannot be identified with the rational God. Perfection, in the African religious universe, means the expression and the embodiment in life and imagination the whole imagination of reality of which the African is a part. The Personal God is a God of Heart who is lived and felt in the living universe viewed as a personality. The universal God is not possible without a living universe or universal life and personality.

The individual is a universe in a miniature. Every individuality is finite. But the spirit in him embraces the whole universe hence embodies personality. Individuality without personality leads to an individualistic God of Reason or Deism.

The African people, through their belief about reality have perserved the realistic idea of God as a Personal God. The African mode of Perception cannot approach God unless He is a Person. Following this mode of thought and feeling, faith in God means faith in God as a Person. In other words, no conception of the true and Personal God is possible without anthropormorphic elements. There are "three Persons" in one God. These three Persons constitute a Family. A solitary individual, even a God, cannot be a person because personality has no awareness of itself by dwelling in isolation. If God were a solitary individual, he could not love anyone because such a solitary God is not a Person. These



beliefs follow from the African philosophy which denies the existence of solitary forces. To love is to enlarge or expand oneself to embrace the Other. The love of a Personal God embraces all men and all creations. In the three Persons, there is God the Father, that is, the Father of the Family of God. There is no way human beings could personally identify with the Trinity unless through the feeling of a family. The Christian piety has elevated the Virgin Mary to the Holy Family or has added a Feminine quality to the idea of the Family of God. The Virgin, as a "co-redeemer" and "conceived without sin", gives a complete picture of the Holy Family of God. Thus, God becomes a Personified Family.

The trend of this argument is that the African feels divine qualities in the world and universe, that he embodies those qualities and from this feeling he believes in the Supreme Divinity, a Personal God, a Family of God, God of Society, of life, etc. Virgin Mary, as a divine mother, confirms the idea of God as a Family. The transition from divinity to Divine God should not be construed as mere concepts. The African lives and feels that Personal God. There are divine elements in the whole universe or in all works of creation. This divinity in all creations, from the lowest to the highest, is personalized in the Personal God. From the lowest to the highest forms of creations, there is a hierarchy of life. There are human and divine order of reality. In Personal and Divine God, the African live, move, and dwell. "God chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." (1 Cor. i. 27.)

Prayer is a longing for the Personal God to make Himself in us as human and divine beings. Without Him, we are nothing. By praying for His will to be done, the African wants to see his will to persist eternally, endorsed and accomplished by God. He does not merely believe in God but wishes God to create him continually. He feels the Personal God to be near and with him, but He does not see Him.



God is intensely felt but not seen. This gives rise to the question as to who is that God so near and so intensely felt but not seen. In Gen. XXXII 29, one reads about Jacob saying: "Tell me, I pray Thee, Thy Name". This passionate desire for God is nothing but the longing for the immortality of life. The African wants to immortalize his life in God who is the Eternal Life. The Name of God, the Eternal God of Life, is the finality of man. Only the Personal God could give immortality to man who is conscious of his finitude in the world. Thus, the African seeks his own eternity and immortality, his own divination, in the Divine, Personal, Eternal and Immortal God. God saves him from the limitation of life on earth from falling into nothingness. It is the belief in the Personal, loving and eternal God that leads to the belief that the universe, as the solidarity of life, as a society of life, exists for man. The feeling of divine compels the African to believe and to wish with his heart that everything is animated by the divine presence no matter the intensity or degree of that animation. Thus, to give meaning and purpose to his life, the African saves the universe from being a meaningless thing. To save oneself and the world from nothingness or meaninglessness is the purpose of religion. Therefore, religion is not the product of reason seeing that reason is only one of the elements of life. Vital necessity, the passionate, and consummates itself in the Personal Divine, loving and Eternal God. Belief in God implies a desire for God's existence. But the heart could never deny the existence of the Personal God without being wicked. The God of reason, the "ens summum", merely refers to the Idea-God and at best, means nothing but the pure Idea-God but never the Personal God who is lived and felt.

African religion, when seen from the living universe, leads to a union with God. But it starts from the feeling of divine qualities in the world and universe, humanizes the whole universe and longs for the Supreme Divinity. The longing for Humanity



which the past, present and future lives embody creates hope in the Supreme Divinity to eternalize the universe of life. Hope in Him breeds faith in His existence. Faith and hope, the pillars of religion, justify and create Charity. The Personal God has Will and we cannot think about Will without feeling that it has reference to the future. J. S. Mbiti discovered that the African religion has no time, the infinite future does not exist because the events in time have not occurred. These issues cannot be resolved or explained in these essays. However, it must be realized that "the World to come" is a matter of faith. If it is a revelation, it has to be seen, not as sudden event outside the context of African religion, but the confirmation of the longing for the eternalization of life. The resurrection of Christ confirms the existence of immortality which is the eternalization of life. The African is aware of the finitude of life in the world. The question is not whether we shall be rewarded or punished forever (and these expectations imply elements of bribery to God) but whether life will eternally persist. Thus, faith in God is an affirmation that the Will of God must be done; the will or desire for immortality which God is the sole justification of its certainty. Whether the eternal life, life after death, immortality, the nature of the "World to come", etc. are clear, vague, thought, felt, etc. depend on the standard by which any culture arrives at what it considers as a true knowledge of reality. In the African culture, there is no "clear-cut", "specific", "concrete" mode of awareness because everything implies or refers to every other thing. As a universe of art, the art of living, intuition, imagination and the feeling of the whole are prevailing faculties. It does not mean that the African does not think. What thinking means differs in the African and Western cultures. The African feels what he thinks. As a result, his thought and idea have personal contents. In the Western mode of thought,



concepts, by postulation are empty and impersonal but merely intelligible. Such concepts are reasonable as a matter of logic but they are not the realities in life and history. The Western man wants clearness, definite statement, scientific facts, etc. He is impatient for mystery, for the "vague", for the feeling and emotion of ideals inasmuch as they are not consciously intelligible. To approach African religion from the Western man's standpoint ruins the Personal God of life, life, redemption or salvation. Protestantism is nothing but the extension of the Western thoughts and desires of their rational religion to African communities. Such terms as God, love, "world to come", eternal life, etc. are used by the Western people but they have not the same meaning in African culture. The Western people think about the intellectual love of God and rarely live and feel it. Their knowledge of God is a logical knowledge, pure rationalization, hence a yawning abyss exists between thought and practice. The West has accepted the Christian standards in principle but, in practice, they make use of Darwinism, "laws of Nature", and the standards of materialistic values. They expect eternal life in the "world to come" but, in this world, they do not want God to mingle with and direct their affairs. Furthermore, since their universe is a machine obeying mechanical laws; God, mystery, miracle, etc. do not exist in it. God is seen as a tyrant imposing Himself on the rational and independent man not as a God of Life who permeates the whole man and universe. Thoughts and desires of all people in all culture concerning their religion are different. The African people can learn the science of machine and the technique of material organization from the West but never religion. The African seeks the religion of inspiration, of humanization of the whole universe, of Personal God. The rationalists want the definition of God and thereby believe in pure concepts. But all these contradict their lives and activities. The African, by seeing the Ego and the World as one field of Vital-Force, is neither a materialist nor spiritualist but Vitalist. For him, matter and mind



are one reality. Thus, he longs for the immediate and personal relationship with the Vital-Force (soul) of the world, with the Supreme Divinity, God; in order to find the guarantee of his faith and hope which is the desire not to die or the will to live eternally or the wish that life were eternal. The Western man, on the contrary, has his own religion which is "to scrutinize the world so as to wrest its forces," that is, reason.

In African religion which personalizes the universe, the African carries God with Him. God creates Himself continuously in him. This is another meaning of faith. The gift of faith means that God creates Himself in the person who has faith. He does this through love and compassion which are the modes of knowing and being one with the other. Love and compassion are expressions of the heart. A heartless person has no love and compassion. These are not the products of reason either, "Blessed are the pure in heart", not pure in reason, "for they shall see God." The love of God leads to the discovery of God in the whole universe of creation. Without the feeling of the divine elements in the universe and the self, one cannot be uplifted to God, the Supreme Divine Person. Man senses the divine presence in him, at least the African, and this is the power that uplifts him to the Supreme God. He realizes too that though he suffers, suffering is a necessary factor in life. But the Personal God suffers also with him. The God of Love is also the God of suffering. All who live in God and by God also suffer. The community of believers is also a community of suffering or of shared suffering. How could an individual be free and happy if others are in bondage and suffering? Humanity is the humanization of the universe of life and the affirmation of universal solidarity. One would say that the African religion humanizes the beasts while the Western religion (science) "beastilizes" the humans. It is not a question as to whether religion should banish science, that is, reason. Afterwards, reason is one of the elements of life. But it was



not reason that created Darwinism, separated ethics and morals from material activities, but egoism. The universe personalized or the personality universalized is opposed to individualism.

There can be no salvation of man without the salvation of the world. The African religion "sacrifices" the individuality of the Ego to save the World, community, universe, and thus guarantees the survival of the individual. God the Father sacrificed His only son to save man and the world. The creed of materialism sacrifices man, personality and spirit to preserve the world of egoism. To thrive or succeed in a world void of spirit is meaningless. "Blessed are the poor in spirit," not the spiritless. The African religion teaches that the individual has to perpetuate the society (and the universe is a society) in which he belongs as a person. Individual salvation, whether in Darwinism or in the ascetism of the Monastic life, is contrary to the African religion. Religion is not meant for the salvation of the individual but the preservation of the community of life. Thus, faith, hope, charity, (the bases of religion) stem also from the feeling of divinity and of God, and eventually realize themselves in the universe of life.

The observation of religious behaviour among the African people has prevented the Western observers, even many African elites, from seeing religion from within as an inner experience of reality, something divine and a longing for an intimate union with the mysterious power beyond and yet within the human world. Eternal life constitutes the goal of religion. God, therefore, is for man and man for Him. If I have forgotten the Christian doctrine or if I understand it well, it seemed that man is a passive being resigned to or obedient to the Will of God. This has led to some people to believe that they can live their lives without Him. Since, in African philosophy, man has the power of words which is a creative power, he also creates God which is What Faith in Personal God implies. By invoking God, he is creating God and God also hears when His Name is invoked. Thus, the African does not believe in God to merely obey His Will but to find the guarantee of his own desire not to die or the desire



for eternal life. This is a passionate feeling in every man (I hope) hence man is not passive but active in the union with God. Thought the African wants to be one with the Other; God, man, world, universe, etc., he does not want self-annihilation which must happen if one were merely passive. For an active person, it is self-completion that is desired. This is why pessimism was never a character of the African culture.

In order to see Christianity in the light of the African religion or in order for Christianity to have any root, immense questions must be resolved. Is the eternal life that of the soul alone or body and soul as one reality? The Eucharist is "the bread of Immortality". It is not sufficient to preach to the African that he or she receives the Body and Blood of Jesus Christ by receiving the consecrated Host. J. S. Mbiti has also discovered the point in question. How, for example, can the difficulties of transubstantiation and of substance independent of or separated from accidents fit into the African psychology? How could the rationalism of substantiality be avoided? Does faith mean the following of the Church or are the priests free to interpret these questions? Does the belief in God also mean the belief in the rational proof of God? Is revelation tradition or can tradition interpret revelation? If Catholicism means the inner experience of the living God in Christ, the African view of reality would not only accomodate it but restore its humanism which it has lost.

The anthropological study of religion as a mere behaviour and any form of rational theology or Deism are impediments to the study of African religion as an experienced reality. The intolerance of the Christian Church should not be excluded from one of the factors of impediment. The issue is not even whether African religion is ethical, eschatological or both. The most serious issue is the basis for the study of African religion and the "function" of that religion. Again, the immortality of the soul or the resurrection of the dead is not again an issue but the form of this "mystery". The Church (the Catholic Church) has, for example, accepted Thomism as was recommended by Pope Leo XIII. But Thomism was essentially the Aristotelian



and the Neo-Platonic philosophy of the 13th Century Europe. The Church has interpreted the teachings of Christ with certain concepts, world-view, assumptions and theories. The African elites, if they feel the urgent necessity of living as African people and as members of the world-community, must begin to see with their own eyes, think with their own minds and live responsibly with their own lives. So, the question is again: In a living universe where matter and mind, the World and the Ego, are one and inseparable reality, what does religion and the belief in God mean?

J. S. Mbiti has given the initiative by studying the nature of space and time in African culture. But the need for reflection on the answers given by the African people on cultural and religious issues is essential. Religion is not merely a belief in God or a matter of conversion. It embraces the meaning of life, world, universe, mode of thought, etc. God speaks to all human beings in all situations. Protestantism does not suit the African cultural experience theologically, philosophically and vitally. Protestantism has interpreted God in its own cultural context. Neither the cultural universe nor the concept of God in the Protestant world conform with the African cultural reality.







## Chapter Fifteen

## THE MAGICAL POWER OF WORDS

What meaning and power do words possess in the Black culture? Perhaps nothing betrays the African mind more easily than word or language. Scholarly monographs and essays have appeared on the structure of some languages of Africa. The research was done primarily on the norms established by the Western structure of language so that the African languages were studied with the methods and norms of the Western semantics. No attempt was made to understand the ontology of the African and Western languages. Rather language was regarded as a fact, unlike any other fact, hence a mere process which can be observed, quantified and systematized. In this scientific study of language, the semanticists ignored the meaning and theory of language within the Black cultural world.

In J. S. Mbiti's study of the New Testament eschatology in an African Background, he made certain judgements on African languages which, in reality, mean the African state of mind and modes of perception. First, he indicated "The difficulties of using a materialistic language to convey eschatological realities." Again, the terms materialistic and spiritualistic realities do not express the African cultural realities. These are one continuum, aesthetic in nature or a field of vital-force. Behind the actual is an invisible force coexisting with it. Even though the African people speak about man, a "little man" in the visible man, soul, etc. these constitute a whole man. The "little man" inside the actual man and the soul are not determinate entities. As a result, the African religions do not



possess the idea of the immortality of determinate entities. The African people cannot designate by determinate entities or theses what divine character and soul are. Thus, the soul is not a determinate thing even though the African people give analogical description of it. In the West, on the other hand, the unobserved entities inferred from the nature of things are considered as the philosophical and scientific realities. But these unobserved entities cannot be known personally and immediately. God in the Western theory of knowledge, is a determinate and unobserved entity hence can never be known personally and intuitively. If the immortality of the determinate personality exists, such a personality cannot be the person given to us by personal experience. Only the theistic religions like Judaism, Christianity and Islamism need prophets because God is identified with the timeless entity beyond personal experience. With the collapse of concept by postulation in the contemporary science, God, soul, spirit, etc. as determinate entities beyond personal experience perish also. Reality has something to do with personal experience hence concepts by intuition have more relevance to personal experience than concepts by postulation. God, in African religion, is intuitively and personally known because this is the method by which the African culture arrives at a trustworthy knowledge of reality.

It appears, therefore, that J. S. Mbiti has not determined what experience means in African culture, the distinction between personal and impersonal experience, the method by which the African culture arrives at a true knowledge of what it considers as reality. This seeming neglect on the part of J. S. Mbiti gives the impression that religion, that is, the Christian religion, is an imposition from the sky and the African people have no concepts to grasp it. The immortality of the soul is not a logical problem and cannot be proved or demonstrated through any logical argument. "An immortality of the soul as such, in virtue of its own nature and condition as an imperishable divine force in the mortal



body, was never an object of popular Hellenic belief."

Now, the resurrection of Christ and the immortality of the soul are different issues. But Paul of Tarsus; a Jew, a Roman Citizen and Knowledgeable in Greek philosophy, preached that the resurrection of Christ was the proof of the discovery of immortality. Of course, the Greeks at Aeropagus did not understand Paul who, himself, was striving to reduce Faith to logic.

Broadly speaking, the Akamba think more in concrete than abstract forms", J. S. Mbiti wrote. "They have to handle, hear, taste, see, and, if possible, smell the objects of their thought. They conceive God more readily as the Creator and generous Giver of children, rain and good things, than as the metaphysical God of love, mercy, grace, etc. It is precisely here that through the Sacraments the New Testament provides us with an open channel of communication from the material to the spiritual. The elements (water, bread and wine) are perceptible through all the human senses. But by using them sacramentally the participants are hoisted from the realm of 'physicalness' to the realm of 'spiritualness', from the visible to the invisible, from the earthly to the eternal. This is the area of understanding which must replace much of the fear, dread, and 'magic-mentality' which, in Akamba minds, tends to shroud the Sacraments, especially the Eucharist. Furthermore, as we saw above, the Sacraments contain the whole Gospel, and when it is thus proclaimed in this concrete manner, its Message would penetrate the whole man through the total senses of his perception."<sup>1</sup>

These statements are important in the understanding of the meaning and power of words in African culture and to the contents of words. I will now represent the Akamba and all other African communities inasmuch as the above statements are equally applicable

<sup>1</sup>J. S. Mbiti, *New Testament Eschatology in an African Background*, p. 120.



to them and explain what the people and I experience. I assume also that J. S. Mbiti is preaching the Gospel to the Akamba as well as to me. Surely, he would not refuse to take our ideas and principles into consideration. We, the Akamba, "think more in concrete than in abstract forms". It must be understood that all thoughts are abstract. A "concrete" thought is an abstract thought because, in trying to interpret the object of experience, we make use of theories. In an act of judgement, the general or the universal ideas synthetically embrace the particular or individual event. What J. S. Mbiti means by we "have to handle, hear, taste, and see and, if possible, smell the object of our thought," is that all our concepts are concepts by intuition and imagination. These concepts arise from immediate and personal contact with reality. As a result, our concepts and thought remain faithful to the immediately and personally experienced reality. This nature of reality which we immediately personally, intuitively and imaginatively grasp does not admit of any duality. Rather, it embraces matter-spirit. This view of reality is aesthetically, emotionally, mentally, and spiritually satisfying. In case "spiritual" causes any misunderstanding, we say vital. We think in abstract form because we abstract from the immediate and personal experience. We have intuitive and imaginative knowledge of reality.

J. S. Mbiti means, therefore, that there are other modes of abstract thought. There is the mathematical form of abstraction or thought found in the Western science. This class of abstract concepts is a mental construct. Such concepts include body, mind, idea, substance, electro-magnetic field, gene, God, mental substance, etc. These realities exist in the public space, that is, the mathematical space and time. These are not immediately and personally observed though the owners of these concepts want to explain the immediate and personal experience in terms of or as products of the mental constructs. One can only think about such theoretical concepts, but one cannot feel, imagine, become emotionally



involved with and personally experience them. But these mental constructs are not things and realities. Surely J. S. Mbiti would not equate the religious man and the God of the New Testament with the mental constructs; that is, the abstract man and the abstract God which the Western mode of thought established. The Western thinkers have realized too that such abstract notions of man and God destroy completely the Christian religion.

Now, J. S. Mbiti believed that we, the Akamba, have no concepts suitable for the understanding of the eschatological realities. The Western abstract forms of thought are also not suitable for conveying the eschatological realities. Therefore, Christianity has no meaning within the context of human experience, whether immediate and personal or indirect and scientific experience. Could it be for this reason that Christ said that "His Kingdom is not of this world?"

We, the Akamba, think of God as a Personal God though He is beyond human understanding. As a Personal God, he possesses attributes proper to His nature as the Uncreated, Powerful and Wise God. Consequently, we possess our own metaphysics; but an intuitive and imaginative metaphysics. If there is a "metaphysics of God of love, mercy, grace, etc., beyond our reach, it can be the metaphysics of pure reason as found in the Western culture, but which is religiously false. Would the removal of God, love, mercy, grace, etc. from the human mind, feelings emotions, selfhood, etc. not destroy the meaning of religion? J. S. Mbiti seemed to have divided reality into Matter and Spirit. Water, bread and wine are, according to him, physical elements. But "by using them sacramentally," he said, "the participant are hoisted from the realm of 'physicalness' to the realm of 'spiritualness,' from the visible to invisible, from the earthly to the eternal." Without a duality between Matter and Spirit, the preachings of J. S. Mbiti would not be effective. With that duality, the preaching becomes least effective. Between Matter and Spirit, we the Akamba see a yawning abyss. But



the sacramental use of elements will hoist us, according to J. S. Mbiti, from the realm of "physicalness" to that of "spiritualness". This duality of thought destroys our concept of reality. The whole of the Christian "magic" lies on the bridge between the physical and the spiritual. This is purely a matter of belief not of understanding. J. S. Mbiti is thinking in terms of the duality of the Ego and the world' a duality found in the Western and Indian cultures. Contemporary structure of mind and reality shows that the division of reality into matter and spirit or mind is erroneous and contrary to reality. J. S. Mbiti believes that the "magical" leap from the physical to the spiritual world through the use of material elements sacramentally "is the area of understanding which must replace much of the fear, dread, and 'magic-mentally'" in the minds of the Akamba. We, the Akamba, firmly believe that J. S. Mbiti is begging the question. He has not explained the concepts with which we can grasp eschatological realities. He has established a "magical" bridge between Matter and Spirit to hoist the participants across the abyss. We are not less believers than J. S. Mbiti, but his logic and abstractions appear invalid. They become more meaningless if tested in the background of the Western world-view; for example, the world-view of Newton.

J. S. Mbiti believed that when the Gospel is proclaimed "in this concrete manner," since "the Sacraments contain the whole Gospel," "its Message would penetrate the whole man through the total senses of his perception." It seems that J. S. Mbiti is like Descartes who locked himself in the dark to doubt everything in the world merely to justify the authority of pure reason. Having talked without thinking, he emerged from darkness and justified everything he "doubted", not by "belief" as he thought but by "reason". That philosophical deception of a professional thinker was accepted by the Age which wanted to justify pure reason at all cost. God was, for him, a Mediator between the mechanistic world and the non-involved thinking mind. It was only on this condition that matter and anthropomorphic elements



would not contaminate the spirit and the Supreme God. The Christian thought is based on this duality. To justify the world of immediate experience which he doubted in the beginning, Descartes believed that the Honest and True God would not deceive the mind with ideas or perceptions that were false or mere illusions. But his God was the God of pure reason, the Great Mathematician and Geometrician. Let us believe, however, that God will not deceive our minds or did not deceive Descartes. But there is an important condition for understanding God: that the mind were equally true, honest and open to the Mediator. Jesus said that "God judged not at all," that human beings reap what they sow.

It appears that J. S. Mbiti has fallen into the predicament of Descartes. He began by saying that we, the Akamba, think more in concrete than abstract forms. This means, according to him, that we cannot cross the abysm separating the material from the spiritual. Only the sacramental use of the material elements; wine, bread and water, could transport us to the spiritual world. When the Gospel is, therefore, proclaimed "in this concrete manner", it would penetrate our whole being, the total senses and our perceptions. We have to let J. S. Mbiti know that what he called "concrete manner" is not concrete; neither in terms of what he called our concrete thought nor in the Western form of concrete thought. Having doubted that we can pass the abysm between Matter and Spirit without the Sacraments, he indicated that the whole "magical" and "invisible" event will penetrate our total senses and perception. He described the Sacraments as "tangible elements" which include spoken words. The whole picture is one where Matter is "passive" and "dead". As the Spirit penetrates into Matter, what we see ceases to be Matter but symbolic Spirit. Therefore, God or Spirit is imposing Himself on the Akamba who are passive materials for God's presence. What happens if reality is not Matter or Spirit but Matter-Spirit, a continuum which intrinsically embraces both? In this case,



what would the Christian Theology be? Perhaps the Christian would indicate that God and Spirit are being reduced to Matter, that God would then have body, that He would be made filthy and that "the World to Come", that is, the next world is here already, that the Future then no longer exists. But the Christians believe in the "Future World". On the basis of eternity, a Timeless world without past and future but enduring Now, the Future is here already. The Christian metaphysics would not stand without duality. This is exactly what we, the Akamba deny. Reality is one; not Matter and Spirit but a dialectical unity between both which is Life. Therefore, our Theology must be based on the unified view of Reality not on duality as J. S. Mbiti seemed to advocate.

Kant, a spokesman of Protestantism, wanted to rescue man from the physical world, that is, from the determinism of the scientific world void of the freedom necessary for religion, that is, the spiritual world. He ended up by establishing ethics and morals independent of reason. Thus, independent ethics and morals could not unify man and his activities. All Theologies based on the duality of reality, whether Protestant or Christian, have not done justice to the whole man. This is the stumbling block for the Protestant and Christian Theologians whose sense of reality seems partial or incomplete. Faith could not be so absurd as the Christian people appear to make it or so rational as the Protestants seem to hold. But, J. S. Mbiti has raised up a profound question that can never be ignored. The only draw-back is that he approached it from the wrong assumption which creates a duality that can only be filled by a Christian "Holy Magic". Is God a Personal reality or not? We, the Akamba believe that He is hence our Theology would either stand on this belief or fall.

According to the Akamba, "words have a tangible content". This confirms the truth that the African people have no "empty concepts" hence the science of thermodynamics. Words have consequences. When words are "invoked especially on solemn occasions and in



rituals", J. S. Mbiti wrote referring to the beliefs of the Akamba, "or by 'specialists' like the medicine-men and magic-workers, they have what can only be described as physical force of power."<sup>1</sup> The Akamba as well as other African communities believe that when the elderly people and the parents justly invoke "a curse upon a junior person," that curse will undoubtedly come true. They believe that when a witch uses somebody else's hair, tools, food or other property, and makes a magical incantation against him, that person will meet with misfortune unless he uses more powerful incantations to counteract those of the witch. For good purposes the medicine-man uses the power of the spoken word in treating his patients, and then he gives them 'medicines' for treatment, protection or good fortune."<sup>2</sup> The use of words in producing the desired effect is called "Kwathi-isyā", that is, "to pilot or direct, by word, some action or word for a particular purpose."<sup>3</sup> Since words have consequences, good or malicious, for example, the African people fear malicious words directed to them by another person: "Akamba people are extremely susceptible to this type of power from the spoken word, for when a directive word is uttered under these solemn, ritual, medical or magical circumstances, it has to be realized in concrete forms."<sup>4</sup>

In applying these beliefs in the power of words to "the administration of the Eucharist," Mbiti concluded that they pose both "dangers and opportunities for the celebration of the Eucharist among the Akamba Christians." The conclusions were that "in the sight of the Akamba people, the division between sacramental grace and the effects of magic or curse, is extremely thin, however great the theological difference might be. No effort should be spared, therefore, to teach the people this fundamental difference. In both cases the spoken word is functioning

<sup>1</sup>J. S. Mbiti, New Testament Eschatology in an African Background, pp. 20.

<sup>2</sup>Idem, pp. 120-121.

<sup>3</sup>Idem, pp. 121.

<sup>4</sup>Idem, pp. 121, 122.



and indispensable. But whereas in the case of curse or magic it is man's word which is believed to produce the desired effects in the case of the Sacraments, it is the sacramental grace of God being meditated through, but subsequent to, man's word of consecration. In the one case, man manipulates through word; in the other, God acts in spite of but through man's humble prayer and action. We need to realize, however, that the quasi-magical understanding of the Sacraments cannot be eliminated easily, and that even wider Christendom has never freed itself entirely from that approach to the Sacraments."<sup>5</sup>

Before we proceed further, we have to examine the statements made by Mbiti in reference to the Akamba views about words. J. S. Mbiti seemed again to have ignored the ontology or the philosophy of force. Once it is understood that no distinction exists between matter and spirit in the African cultural context, all the problems related to the duality of experience disappear. The Akamba people are standing, as it were, face to face with reality that cannot be put into language. "Physical force or power" does not refer to an entity that can be seen completely with the sense, measured and quantified. It embraces an invisible power. Both are inseparable. The physical, according to the philosophy of Force, is already a living-reality. Higher Forces could and do manifest themselves through the lower forces to which the "physical" thing belongs. The Akamba people realize that invisible force exists behind the visible one. Words are both creative and destructive forces. Surely words have consequences, but J. S. Mbiti seemed to hold that, according to the Akamba, words only produce "physical force" or that their effects could only be "physical". Where do the Akamba derive the power of word? Who is the author of the power? The Akamba would not claim that they but God created that power. The Akamba are also Vital-Forces with will, intelligence, intellect,

<sup>5</sup>Idem, pp. 121, 122.



conscience, the notions of good and evil. As Vital-Forces, they interact with forces; and word is force. Why do just curses have effect on somebody? Why just? It suggests that a just power is behind a just curse to produce a just effect. The unjust power would be the witch or the Christian "devil". Curse and magic are not essentially man's words because man is not the author of words. He utters them. God must be the Creator of words, intelligence, intellect, etc. which are human vital-forces. God could also curse human beings, plants, trees, etc. Many instances abound in the Old and New Testaments or in the Scriptures where Christ, for example, cursed a fig tree and it remained barren or unproductive. Through the power of words, Christ calmed the tempest. Do we call these "Sacred Magic" or "miracles"? Why should God also not be a Magician? Why could the Akamba magic not be "an imitation of Christ?" "The sacramental grace of God" which transforms matter to spirit rests on the power of words. J. S. Mbiti wants to indicate that the sacramental grace produces spiritual effects while the Akamba magic produces physical ones. These are not the central problems. The problem is not whether curse or magic produces one effect and the sacramental grace another. Rather, under certain situations words produce the effects corresponding to those positions or to the desired purposes. Those purposes and effects, however, must have reference to human beings otherwise they are not personal realities. The Akamba will understand the truth about abstract relations both in geometry and mathematics. But what are the relations between the Akamba and the truth of abstract relations? The Akamba would say that unless a personal relationship exists between them and the world of pure idea, such a world does not exist. The practical purpose of the world of pure reason is evident in the Western world. In other words, the formal methods and inference of science have practical purposes. But the Akamba would say that they would not offer anyone the knowledge about reality, personal knowledge and truth which



are both philosophically and religiously real and satisfying. As a result, they will embrace intuitive knowledge and contemplate the reality offered by intuitive and personal experience. In fact, these kinds of experience lead to immediate actions and responses. J. S. Mbiti cannot, in these cases, disagree with the Akamba. The Protestants admitted the methods and knowledge of the "modern" Western world only to leave the doctrines of the traditional religious world without contents. Words became empty religiously, unphilosophically and scientifically. Judging by the respect and value attached to words by the Akamba, they possess the best attitude towards "the sacramental grace of God." Magic is a reality in the living universe and any appeal to the devil in order to explain it away is a mere pretension. So, how does Christianity coexist with the magical and with what language can such coexistence be expressed? We may appeal to "the sacramental grace of God" to explain magic away, but we are only establishing another incomprehensible event.

We saw, from the African cultural theory of perception, that no distinction exists between the subject and object. It was also seen that the World of Pure Sound or Pure Sensation is evocative, that the power of words can control psychic forces. The African does not rest solely with the physical but the psychological, spiritual and ontological causality. The African does not believe that reality is factual but sees, beyond the actual, an invisible reality. Language, if it is meaningful, goes beyond what is language. Words are charged with magical power. This constitutes the divine element of word. Magic is not here the manipulation of nature with words as J. S. Mbiti indicated but the very quality of word whether uttered by God or man. In the so-called magical manipulation of the world, J. S. Mbiti indicates that "man manipulates through words", that "it is man's word which is believed to produce the desired effects". This description makes man the active agent producing certain effects. But the question is much more complex. We have man,



word, world, effect and God. In this field of force: Man -- word -- world -- effect -- God; which is the true cause? Man is a force interacting with the world on the wing of word which is another force and all of which are created by God. And effect results which we cannot rationally explain, at least, satisfactorily. Then we call it magic. Where is the magic located in the field of force? It is not a concrete thing. It is not a matter-of-fact. It is not even a necessity of thought. Is magic in the effect, in the process, in the cause, in the mind or all these combined? There could be a reality beyond explanation and language. We call it magic thinking that the word explains what we mean. Nobody knows what process mediates the mind and matter in the act of knowledge, yet we have or claim to have knowledge of things around us. This is a magic which Kant called a "happy accident". Magic has been viewed as "the science of the jungle" by Karl Jaspers, as a "pre-science" and "pre-logical", etc. As a result, the "modern" people believe that they have evolved beyond magic and that science has introduced light into the dark world of magic. But the light has gone out or has encountered magic. In search for pure religion, uncontaminated by pure magic and matter, God was equated with the Absolute Spirit which made God pure but impersonal and non-historical, anti-human and anti-spiritual.

Scientific methods have not succeeded in grasping the inner certainty of language. If the Akamba believe that language merely produces physical power, that is, if language produces what can only be described as physical force or power, they cannot express the notions about selfhood, personality, responsibility, etc. because these terms require ethical and moral conscience. These terms do not produce effects that can be described as physical force or power. Rather, they express the strengthening of the Vital-Force, that is, the whole man. Words give life its meaning. They are the power of actualization. In this case, the "spiritual" and the "material" interpenetrate. It is from his own reality as a living person that the African investigates the world around him. He dis-



discovers a world not as opposing but as complementary forces. The Christians believe that all things come from God. For the West, all is from the "Laws of Nature". The African sees a human intervention in the interaction of forces. Thus, his view of Life is not material or spiritual but both as an inseparable entity. The power of words directs the Life-force. It constitutes the principle of communication and communion and, without it, there is no actualization of Force. "The word is for all in this world"; Ogotommeli, a Dogon affirmed. "It must be exchanged, so that it goes and comes, for it is good to give and receive the forces of life."<sup>6</sup> Ogotommeli further indicated "Nommo, the life force, is the fluid as such, a unity of spiritual-physical fluidity, giving life to everything, penetrating everything, causing everything." Nommo, the life force, "influences all 'things' in the shape of the word." Human activities and "movement in nature rest on the word, on the productive power of the word." It guides things or gives them direction. The power of word is not the prerogative of the existing human beings but the living-dead and the gods. All of them are active agents or forces and their power of word "causes and maintains all movements of 'thing'". And more significantly, "Amma, 'the great begetter'; produced the world through the seed of the word." Without the African conception of word, all that is known as magical practices would not exist. This is so because only the active intelligence can compel all words to produce effects from "things" which, by themselves, have no such power.

The Christians believe that the Word is God. "In the beginning was the Word, and the Word was with God, and the Word was God": The Gospel of St. John. "The same (that is, the Word) was in the beginning with God, and man has to testify to it and proclaim it." Janheinz Jahn seems to have grasped effectively the theory of word in African ontology. The life force, Nommo, was with God in the beginning. "But

<sup>6</sup>Janheinz Jahn, Mantu: The New African Culture, Grove Press Inc., New York, 1961, pp. 124.



beyond that everything comes into being only through the word, as there is Muntu, the word is with the Muntu. ...Logos becomes flesh only in Christ, but Nommo becomes 'flesh' everywhere. According to the apostle, Logos has made all things, once for all, to become as they are, and since then all generated things remain as they are, and undergo no further transformation. Nommo, on the other hand, goes on unceasingly creating and procreating, creating and even creating gods."<sup>7</sup>

This is an important area where the African Theology will instil more life to the antiquated dogma of the Christians. The Christian is proclaiming and testifying to the world of God. The African does more than that. He possesses the power of word and this word unceasingly transforms, transmutes, creates and procreates "things" and gods. Were it possible for Christianity to destroy Nommo, then the African life would be meaningless and metaphysically dead. "The God of Israel said, 'Let there be light', and there was light. In Africa every muntu is capable of such an utterance. Every muntu, even the least of them, is by the force of his word lord over every thing, over animal and plant, stone and hammer, moon and stars. ...The word force of one muntu is different from the word force of another: the Nommo of Amma or Olorun or Bon Dieu is more powerful than the word of living individual or the Nommo of an Orisha more powerful than that of one's dead father. The hierarchy of the Bantu ('men' both living and dead) is ordered according to the force of each one's word. The word itself is force". The power of words confers on the African an immense responsibility. He exercises great precautions in the use of words because every word uttered has consequences. "Therefore the word binds the muntu. And the Muntu is responsible for his word."

The force, responsibility, and commitment of the word, and the awareness that the word alone alters the world; these are characteristics of African

<sup>7</sup>Idem, pp. 132.



culture."<sup>8</sup> Perhaps nothing has the African people contributed to the world than the power of word, its force and commitment. This language "so transformed the European word into the African word. The Europeans could not recognize their own words, for they were different." The power of words has command over things. It is the power of transformation and transmutation of "things" and of man himself that has been regarded as magic. Magic means the practice and dominion over things through the power of words. The man who possesses this power is a magician, that is, the one who transforms "things". He commands "things" and they obey. "Thus the magic of metamorphosis never stops. Nommo, the word, creates images upon images and transforms them and the poet with them. For he himself never approaches things unchanging; since he too is in his nature a force among forces, he changes with them and from them. The 'things' are of his kind and he of theirs. He too, therefore is subject to the same magic of constant transformation."<sup>9</sup>

I pointed out in the early chapters that the Black cultural universe is one of a great art. The individual does not absorb but is absorbed. He lets his feet go with the flow of events. Opposed to this is the Western world of strict thought. The individual absorbs and does not want to be absorbed. He does not allow his feet to go but stands rigidly on pure reason. Without the power of word which makes the control and direction of things and man himself possible, the African would be lost in a formless world. The power of word alone "makes him human." Nowhere has the Black cultural reality flowed freely and fully as in poetry and music. In these spheres the main force is the command of words, the magical power of words, which controls and directs pure sound, "things" and transmutes the whole man. The majority of the Western experts, even the half-informed African experts, demand systematic and rigorous, clear cut and precise knowledge of the Black cultural

<sup>8</sup> Idem, pp. 133.

<sup>9</sup> Idem, pp. 138.



reality. But the Western logic and intellect cannot grasp it.

The Western people constantly speak of self-expression which, in the ultimate analysis, is the expression of the individual feelings, thought, desires, experiences. He never emerges from his world. He accuses himself, tortures himself and shows all kinds of gestures which would put an African to shame because he has pity for the individual expressing himself. One gets the impression that he is destroying his soul in the name of expression. The African pays attention to the contents of expression. Consequently, the essential problem is not self-expression but the use of words to create, transform and control events. In this respect, self-expression for the African is a universal expression. An individual as a concept by postulation, that is, an autonomous and unrelated person, does not exist in the African world. The individual exists meaningfully, effectively and strongly in the whole. Thus, self-expression is the expression of the whole not of the individual ego. Without realizing this, the Western people will think that the African speaks for himself alone. In reality, he is in the whole community and the whole community in him.

The power of words transforms the past, "alters reality in the direction of the future", and thus "creates, produces, invokes and brings about the future." The academicians speak about "new" and "old" beliefs in African culture only because they consider the past as dead and frozen while reality, for them, belong in the future. On the contrary, the past constitutes the image or pattern for the future, but a pattern that also undergoes transformation. The Christians seem to be waiting for the world of God to overcome them, overwhelm them with "inspiration" and to arouse them. If the Christians look upward to God for inspiration, the Freudians look downward into the absurd for the images of self-expression. The African has the power of word. This cannot be an impediment to African theology but to any system of Theology founded on a "world to come". The African sees himself



as an active force in this world by virtue of his power of words. For the African the world-to-come means the present which unceasingly becomes transformed and transmuted by the power of word. Pessimism is alien to the African culture. In his sorrow, he does not grieve for the sake of the world to come that has failed to come, but for the world that has already come which is threatened by lifelessness, feebleness the abdication of the power of words, the absence of forms, creations and recreations. The African wants to see the form, image, word, interaction of forces, because all these constitute meaning, beauty, relevance, significance, etc. The world-to-come, to be real, must mingle with the present, capable of transformation and transmutation, and not even severed from the past. Everything form has a function, and words create forms and images. The formal value of a 'thing' is inseparable from the creative value. To be effective, it must arouse, invoke, vivify and regenerate the vital force. The African would not care about the world to come as such but about meaning, words, creative power of Nommo. Unless that world has reference to the present, it has no meaning. In writing African Theology, the power of Nommo can never be ignored. The Christians wait for the Transcendent God to come into the world. For the African, God is present in the world and manifests Himself in every sphere of existence. Thus, the unity of Life is inseparable.

The factors which, again, must be taken into account in the understanding of the meaning and function of words in African culture include: the nature of African cultural experience, the nature of the African, cultural universe of aesthetic continuum, the nature of African cultural reality, and its ontology, the nature of word. The knowledge of these factors is essentially necessary in order to avoid the errors committed by the social scientists who study African language with the methods and norms suggested by the Western culture. The meaning of language in African culture is not scientifically but artistic and supra-personal. It is laden with divine elements. Words have divine qualities, that is, the power of control, creation, transformation,



transmutation, guidance, etc. They have control over evil power and enemy. Words constitute the bases of authority. The fear entertained by the Africans of the curses of the elderly people stems from their awareness of the power of words. It arises from their superior insight into the psychic world of their culture and the power of word has conspicuously set them apart from the rationalists. Those who have command of language are respected, feared and considered as prophets. They have insight into the nature of things by being able to give Forces their correct names. To name is to control. The power of words creates order and constitutes the principle of intelligibility. Those who have no respect for words cannot speak meaningfully and truthfully. They have, as a result, poor vision and imagination. They have no authority and the ability to think correctly. The power of words confers on the African a creative power. That is why he is a magician. He possesses visions and, by the power of word, establishes an immediate contact with reality.

Due to the existence of collective forms in African culture, language is not a private property. On the contrary, it has a supra-personal value. It unified all individuals, establishes meaningful communication and makes the communion between the living and the living-dead possible. Language makes possible the sharing of views, feelings, emotions, thought, hopes, fears, etc.

For the African, "things" have no meaning, purpose, form and direction but for the power of words. Without words, there is no creation. Words vivify the "sleeping forces" and, by actualizing them, give them form, direction and meaning. To name a person is to awaken his vital force and to place him, as it were, in a state of attention or alert in order to respond to the imperative of words. We saw that words have creative and destructive power; but to strengthen the hierarchy of forces and all relationships constitutes lawful and just actions. For the African, man is man by virtue of words. Words have the power to arouse



men and compel them to action. They evoke meaning and touch the essence or the vital force of man. Respect for words, therefore, means the respect for truth, authority, order and collective forms. Words illuminate the world; shapes, transforms and orders its movement. They also transmute the man who utters them.

The African would not forget that words have consequences. His whole life is word. Appeals to anger and drunkenness, for example, do not constitute sufficient reason for the use of words irresponsibly. When provoked, he might utter destructive words. But his guilt would arise from his unwillingness to withdraw the statements uttered under rage or drunkenness. Words interact with and penetrate other forces. To be a magician, therefore, means the matured capacity to create forms, direct and control forces. Children play with things, assemble and dismantle them. Matured people play with forms.

Elderly people, in African communities, are teachers. The bases of their authority are words and experience. As teachers, they embody the whole community. They do not express their individualities but the general beliefs and principles governing their community. Their sense of history, their ability to see the individual in the light of the whole; the sensitive, dramatic and oratorical nature of their words, their ability to portray or conjure images, the musical tone of their voice, etc. make their teachings effective and aesthetic.

Without words to define, shape and inform the world, we are left with a heap of formless and meaningless things. Such is the power of word that its withdrawal from a person or a thing means the destruction of form and meaning. The significance of the African cultural world does not lie in what can be measured and quantified but in its wealth of possibilities, forms, images, rhythm, etc. which provide qualitative values for the enrichment of life. The experts and specialists have observed these and thus proclaimed that Africa is "different" and that all African communities are diverse. In the end, they claimed that no "sweeping generalization" should be made. They



confuse variations with differences and completely lack the knowledge of African cultural experience, its ontology, the nature of words and the African theory of perception. What we are seeing here is a unity of perception. Theology, art, music, philosophy, medicine, law, politics, sociology, history, ethics, morals have inner cohesion and governed by the philosophy of force and the power of words. To separate or isolate one element from the whole means the destruction of the unified vision, life and existence. If words have no meaning, even the art objects lose their form, meaning, purpose and significance. And that which has no form and meaning is dead.

A sceptic might ask whether words create general meaning and form which are valid for all individuals. The sceptic is suspicious of the general validity or meaning of words. This suspicion arises from what the West considers as reality -- material thing in public space which is infinite and, in the empirical space quite diverse and constantly changing. If things or individuals are unique and constantly changing how can a general word be applicable to all of them? I indicated before that this scepticism was not an attack on the African cultural reality and had no relevance to it. Rather, it was a despair of pure reason questioning or doubting its own foundation. It culminated in the phenomenology of Hume which was essentially absolute scepticism. It is also found in the positivism of Stuart Mill.

Semantics, from the African cultural stand-point, is sophistry. Plato equated images with ideas and, according to him, images come before words. The Western thinkers began to ask whether the Platonic world was true, whether ideas were true, etc. In the African cultural context, words are forces and they create images. But the very nature of words as force, words have consequences. They create forms, images, etc. The African would not doubt the consequences of uttered words because words are forces hence have consequences. Man is man by virtue of word. The profound trust in the meaning of words would explain



the success and failure of the colonial and missionary activities in Africa. Though the Western people possess machines and invent marvellous things, they erred by supposing that they were teaching "children" as they called the Africans. Of course, the Africans paid attention to the words uttered by the Europeans and to the form of "things" only to discover that there was no relationship between thought, word, deed and consequence of the deed. This has led to the statements often made by the Africans that the Europeans came with the Bible, asked them to kneel and close their eyes, and as they did, the Europeans took their lands. "If you deceive me once, shame on you," they say, "if twice, shame on me."

The scepticism and sophistry of semantics can be traced as far back as to William of Occam, the nominalist; and even to the Greek sophists. Nominalism and semantism arose from the destruction of the collective forms of culture and thus promoted the fragmentation of life and world-view. Since, in the Platonic theory there was a world of absolute permanence and another of absolute movement, that is, a world of reality and another of opinion, there were doubts as to whether language expressed the real.

Occam attacked the idea that language expressed the universal or possessed a universal meaning. Aquinas, on the other hand, defended in what has been known in the West as the problem of the "Universals", the universal meaning of words. In the debate between Aquinas and Occam over the Universals, the nominalists triumphed. The nominalists realized that there were infinite varieties of things in the world which, however, were constantly changing. They believed that language could not express individual things and still have a universal validity. For them, therefore, language only expressed particular things and particular changes hence should change according to changing circumstances. This belief destroyed the ontological referents of words and made the value of language rest solely on its pragmatic signification. Words became merely useful signs and ideas, "psychological figments". The denial of the ontological referents of words meant the loss of the supra-personal value of language. Thus, words



became private property. The task of the nominalists, the fathers of the semanticists, was to create scientific and objective language to express the "clear-cut", "specific" and "concrete" things, that is, to make "particular" judgements. Eventually, appearance superseded reality as fact became the criterion of truth. The eyes reigned supreme while thought and imagination abdicated.

Since language became a private property, dialogue gave way to monologue. Words became the instruments of polarization instead of unification. The decay of language led to the triumph of figures and numbers as the criteria of reality. To have figures became synonymous with having truth, knowledge, etc. Semanticists realized that words have emotional content and that they aroused human beings to action. To have an objective language meant that feelings and emotions must be filtered from language so that they may express the qualities of material perceptions quantitatively. The semanticists believed that the scientific and objective language would enable human beings to organize themselves and the material world rationally. They organized the material world and themselves quite alright, but human beings no longer spoke truthfully but successfully. Words became vehicles of untruthfulness and incapable of arousing or compelling human beings to action. Words were separated from meaning and value. It became impossible not to distrust business and political semantics since language was said to have no general validity and meaning. In modern education, business, politics, etc. the search for particular facts on which to make particular and successful judgements became the endeavour of innumerable experts and specialists. It led to the triumph of empirical data, computer, analysis, or factual intelligence. It reduced education to pure journalism and sensationalism. In the language of diplomacy, the spurious nature of the semantics became more conspicuous. The Doctors of Philosophy ought to be men and women who have command over words, who can create forms and images with words, who are magicians hence poets, who have vision and insight. Today, however, they are



experts and specialists of facts, trained journalists, fearful of ideas and principles, incapable of imagination and feeling for the whole. As a result, they have no authority and creative power. Their advertized authority is purely a product of journalism. Being unable to give events their truthful names, they lose control of events and perish in chaos. I emphatically indicated in the early chapters that knowledge is not increasing, not to mention wisdom, but the mechanical diffusion of meaningless facts.

For the Africans, the destruction of words means the end of creations. Once the magical power of words weakens and becomes frozen, there would not be respect for words, authority, person, inter-personal relation and God. The world would be a formless and chaotic thing void of meaning, direction, purpose and significance. If language is corrupt and false corruption would spread like a metaphysical contagion to the root of existence. By destroying the collective form which acted as a point of reference in value-judgements and confers on words their binding power modern societies became fragmented and individuals moved apart separately, freely and successfully. But the unity of life, selfhood, community and the world dissolved into chaos.

J. S. Mbiti made a valid judgement when he indicated that the African concept of words and the consequences of words pose difficulties to the Christian eschatology. But the difficulty was not because the effects of words can be described only as physical force or power. "Words have a tangible content". This should not be construed as a quantitative thing. The words of God, words of spirits, words of ancestors, words of elders, words of the youth, etc. do not possess the same force. God's words have the greatest power. Now, is it a material or a spiritual power? The question does not exist because the African cultural reality does not admit of that duality. So, when the African speaks about Life, it embraces the whole level of the hierarchy which constitutes the ontological reality. The African recognizes the words of God, ancestors, etc. He would describe the content of the word as Force or power but not wholly or solely "physical". Force or power is an



ontological reality. The question lies precisely on which level of force he is referring to. Whatever level it may be, the content of word must have effect or relationship to him because reality is personally experienced. It is not the form of the effect that matters but the truth that words have consequences. The African knows that some events have effects after a short time or immediately. But he cannot put a time-limit to the will of God. He, as a human being, does not even know all the circumstances under which God acts. But he believes that the will of God will eventually prevail because he is Powerful, Present and Wise.

But if he were told that certain promises will take place on the "last Day" or in the "World to Come" he would wonder why not Now. But the Now is not a moment but an enduring present. The African has patience, hope, faith, etc. The difficulty is the fragmentation of his world views into WORLD, HEAVEN, HELL, WORLD-TO-COME. It means a complete and a radical alteration of his bearings in the world and his whole existence. The preachers do not seem to realize that this metaphysical question cannot be solved merely by preaching and logic. They are creating a situation of desperation in the African World and a longing for another world that can be achieved only if certain conditions were fulfilled. Otherwise, the individual burns in the Hell-fire.

If Christianity endeavours to sink into "the whole man through the total senses of his perception," it must take into account the African ontology. It must let the African worship or relate personally to God with his whole mind, heart, soul and life. Without this, the preachers would merely be producing artificial Christians in a state of fear. Religion should not be a product of fear even though fear is fundamental to human nature. It must be a vital relationship between man and the Supreme Force; God. The world is not a "valley of tears", a "prison" or the den of sin but the living presence of God and His creations. Man who in the created in His own image and likeness is also a creator by virtue of the power of word.







## Chapter Sixteen

## THE STUDY OF THE BLACK CULTURE

An unprecedented interest in the study of the Black culture after many centuries of neglect and contempt has begun in the academic circles. In fact, the study has been going on in the West since the colonial era. The reasons advanced for the intensive study of the Black culture include the "desire to know" the Black people, the "importance" of the Independent African nations, etc. And, for the first time, the African or the Black elites have taken part in "the search for the knowledge" of the Black people. Starting from an infinite multiplicity of view-points according to the methods and norms suggested by the Western culture, all "Africanists" descended on the Black culture, unaware of the nature of their subject-matter but fortified with "scientific methodology", and began to mass facts whose only claim to knowledge was that the facts were empirically observed with the "approved methods" of science.

The feelings of dissatisfaction over the nature of research into Black culture both by the Western and Black elites brought about this inquiry into the nature of the Black cultural reality. This book is only the beginning not the end of the inquiry. The Black cultural expressions are not isolated and contingent facts which the Africanists could observe separately and successively by using the "objective" and the "approved" methods of science. Rather, the Black cultural reality of which religion, art, philosophy, language, political beliefs, legal theories ethical and moral codes, etc. are inseparable part, has its own assumptions. Consequently, the fundamental objective of research in Black culture should not be merely the accumulation, classification and



documentation of facts, not even the subordination of facts so accumulated to the theories and ideas derived from the Western culture, but the understanding of the concepts, theories, world-view, assumptions, etc. in terms of which the Black people describe, interpret or explain their activities and behaviour. The knowledge of the Black people and culture cannot be justified merely by "fieldwork", "academic authority", "empirical methods", etc. The decisive factors are the concepts, theories world-view, assumptions, norms, etc. of the Black culture.

The Black culture is not the Western science, and the method designed to handle material phenomena would not explain the meaning or offer the knowledge of the Black. The Black cultural expressions did not arise from the arbitrary standards or hypotheses of science but from religion. The Black cultural reality does not admit of the dissociation of sensibilities. Therefore, the most essential factors to the understanding of the Black culture are not the approved methods of science (the Western science) but the nature of the Black culture and the character of the subject or person who wants to know it. The Western science demands the elimination of the Ego from the object of knowledge, that is, personal detachment or cold aloofness. In the Black cultural science, a person can never detach the self and still possess the knowledge of the Western culture. Have the Western scientists not discovered that the observer disturbs the observed, that the observer is a part of the observed, that the study and object have become inseparable? For the Western scientists, it is a new discovery and it has not even transmuted the Western people or altered their consciousness, relations, imagination, lives, ideas, expectations, thought-pattern, language, etc. For the Black people, it is a living universe of culture not nature, of history not physics, of religion and



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magic not pure reason. Consequently, the Black cultural reality would not be satisfactory to the Western mode of understanding, that is, to the basic principles of the Western understanding. It embraces the magical and the fantastical. Consequently, without the re-definition of reality in the Western culture, that is, a re-definition outside of the context of materialism and rationalism, the Africanists would never grasp the meaning of the Black cultural reality.

The rationalists believe that self-detachment from the object of knowledge coupled with objective observation constitutes the genuine and valid route to knowledge. But, in the end, they sacrifice reality in the name of intellectual veracity or logical coherence. The Western universities still teach the Cartesian philosophy as if nothing has happened in the world to disprove or, at least, impose limitations to its validity. Were the Western experts and specialists including most of the Black elites to study the Black cultural reality according to its own assumptions, they would discover the new source of intellectual fermentation which prejudice and contempt have hitherto cast into obscurity. But to do so would indicate that the "savages" have secret wisdom and intuitive knowledge beyond the horizon of the Western life. This would mean the recognition of some values among the "savages" whom the "civilized" people dislike to recognize as relevant. The Black culture belong to another level of consciousness beyond the conventional language of science. Intuition, magic, precognition, imagination, etc. sound flat to the ears of the rationalists because they are not "scientific", "reason", "objective", etc. But, in the black culture, they embody realities which the experts of facts do not know or recognize. The language of the Black culture appears too "primitive", "religious" and "less abstract" only because the experts do not want to accept the level of its discourse and open themselves up to its reality. Reality, in the Black culture, does not conform with the assumptions, beliefs, ideas and



methods of the rationlists. The attitude of the Western experts and specialists to these statements is one of shock, dismay, anger, resistance and scorn. But this attitude would not alter the truth that the Black cultural cannot be subordinated to the concepts and theories suggested by the Western culture. The more resistance I encounter, the more energy I summon to call the attention of the rationalists to their errors. The structure of the science of materialism and the principles of its understanding cannot grasp the Black cultural expressions.

Politics, economics, religion, art, ethics, morals, etc. are not isolated and independent expressions in any culture even though the Western experts and specialists have fragmented them into isolated pieces. These are, however, governed by the same cultural premises or assumptions. Consequently, all these cultural expressions stem, in the Black cultural context, from the theory of force. The postulates and theorems of the theory of force explain all the activities and expressions in the Black culture. All the concepts of the Black culture, whether defined or undefined, do not correspond to the theoretically and deductively formulated concepts of natural science. As a result, the Black cultural concepts, inadequate for the study of material sciences, have personal meaning which is aesthetically satisfying. It has been indicated by some empirical researchers that the Black cultural philosophy is not possible until all Black communities have been completely observed, studied and documented. This supposition has no validity. The Black cultural philosophy is the concepts and postulates which give unity and consistency to all activities and expressions in that culture. The theorems deduced from the cultural postulate -- FORCE -- determine the nature of Black artistic expressions. The theory of force also defines its normative theory; the nature of God, man, spirit, word, animals, plants, inanimate things. Thus the science of the Black culture is based on the philosophy of Force, that is, on the nature and interaction so forces.



How do we verify the validity of the normative theory of the Black culture? The empirical researchers would suggest that we observe the cultural data. As far as cultural data are concerned, they could be identical with or refer to the data of other cultures. The empirical researchers have, for example, concentrated on the study of the migration of certain cultural beliefs and ideas from one area to another. They refer the Black cultural data to Egypt, Semites, Hamites, etc. The normative theory of the Black culture cannot be confirmed or verified by observing social facts. In other words, it cannot be verified by examining the philosophical postulates of the Black culture in the light of the present Black communities, even the future states of those communities, whether directly or indirectly. An African expert, a sociologist, asked if the Black people in question referred to the "modern" or to the "traditional" people, and even reminded me that African extended from Cairo to Cape Town. He was incapable of realizing that the Islamic culture and religion belong to Asia not to the Black people, and that the culture of the white people in South Africa belongs to Europe not to Africa. Many centuries to come when the experts and specialists become more and more ignorant, they might believe that the white people in South Africa were mutations of the Black people or vice versa.

To verify the normative theory of the Black culture we have to examine that theory against the Black cultural philosophy of nature which happens to be the interaction of forces. In other words, the principles and norms governing the interaction of vital force determine the normative theory of the Black culture. The Black people, like other cultural groups of people, base their philosophy on the nature of things. The norms of their culture, therefore, depend on the nature of things. This means that the Black people established the truth about their social norms, not on contingent facts but on the nature of Vital-Force. It follows, therefore, that from the postulate, Force, the meaning and nature of thing,



man, society, universe, etc. can be deduced. The Black social norms coupled with the nature of science in that culture arose from the postulate, Force. Some half-informed people have observed the conflicts between theory and social facts only to consider theories as absurd. But it is impossible to describe facts without using theories. The conflict existing between social facts or the facts of life and the nature of things or the cultural norms stems from the fact that the social normative theory establishes the ideals of human conduct. However, human societies cannot completely embody all their ideals in practice. Without the ideals, they have no standards of values to pursue or to measure their activities. As a result, the conflict between what is and what ought to be becomes inevitable. In reality, however, both need each other.

Should the empirical researchers apply the method of natural science to the study of the Black culture, that is, only observation and classification of data, and the subordination of the observed data to arbitrary standards of science (which they must do in order to be rigorous and systematic), they arrive at factual theories of the Black culture. But such factual theories have no meaning in terms of the premises, postulates, concepts, normative theory, etc. of the Black culture. The social scientists, therefore, do not possess the knowledge of the Black culture even though they might possess the facts. They do not possess the concepts, theories and world-view into which they can fit the observed facts. The error stems from what the social scientists understand by science. They believe that science, in the Western sense, is a neutral god that can preside over any observed phenomenon and activity. They fail to realize that material sciences (all field of science in the West obey the norms of materialism) in the world stem from a world-view, premises, concepts, world-view and assumptions. Empirical research follows the inductive method, that is, the inductive logic which happens to be the method of natural history. This method can only arrive at a



factual theory of the Black culture. To accept the factual theory as the genuine knowledge of the Black culture would mean that facts and nothing but facts constitute the bases of the Black culture. The chaos that has ensued in the study of the Black culture depends on factual theory. To an African (I do not refer to the African elites who have become confused due to the Western science), the factual theory is a dead world because it has no form, and the power of word which could have created it has also become feeble.

In the Western world, science operates with theoretically and logically postulated concepts. Various hypotheses are then formulated about the nature of the unobserved theoretical entities and structures. Formal or mathematical logic is then applied to the postulates so as to deduce certain postulated theorems. Then, to test the theoretically and logically postulated or deduced theorems, the men of science come back into the world of experience to find out what, in the intuitive concepts, corresponds to the theoretically postulated concepts. The Black culture remains with the concepts by intuition and imagination. The Western culture postulated entities beyond the intuitive concepts. The correlation between the theoretical and the empirical world is then tested indirectly to see if it corresponds to the empirical world. Through this indirect method, the Western science confirms the theoretically postulated entities like electro-magnetic wave, proton, electron, etc.

Can we not reduce the Black culture to the same "level"? Can the Black culture also not arrive at the same level of abstraction? The interrogator would say that all that could be done is simple. For all concepts of intuition, we theoretically postulate their equivalents. All the concepts become empty of content and will only possess the meaning given to them within the system of definition. In this case, all personal realities disappear into an impersonal world. Existence vanishes into non-existence or nothingness. Personal relations become



purely abstract relations. Everything vital becomes a wave of formula. The Black culture could never be reduced to the science of thermodynamics and still remain what it is. It serves a completely different purpose from the Western culture. It is an art of living not the technique of mechanical function.

Most experts tend to believe that intuitive knowledge is for women and logical knowledge for men. When I mentioned about the intuitive knowledge of reality as the basis of the Black culture, some Western experts who were my audience laughed while others wore a facial gesture of uncertainty as to what that meant. The Western men of science talk about intuition, too, which is for them, a step to the theoretical world of pure reason or to their own idea of reality: the theoretical entity postulated in science. With the collapse of the concepts by postulation, reality becomes accessible to concepts by intuition. In other words, there are not theoretical man and God (mental and divine substance) but the man given by intuition or immediate and personal contact with reality. The problem is that the known and unknown exist at the same time. The belief in the Western science was that reason could penetrate reality. The belief has failed. The theoretically postulated entities are not things and realities but the variables of the mathematicians. Such are the nature of the scientific space and time or space-time continuum. In the Western mode of understanding, one must grasp the nature of the theoretically postulated concepts coupled with the necessity of formal logic or the mathematical method. In the case of the Black culture, one has to discover the intuitive concepts of the indeterminate world of force which happens to be a world of aesthetics.

A Western expert with specialization in Religious Studies indicated that he was a Western man but that he did not know mathematics. He was saying that what has been called the Western mode of knowledge did not apply to him. I have pointed out often times that the Western man thinks in terms of individual:



individual feeling, individual mind, individual thought, individual conscience, individual right and interest. What does not obtain in his individual world as a "windowless monad" does not exist. As a result, he has almost no knowledge of history and art, that is, the judgement of history and art over a collective people. This spirit of individual in the West and that of collectivism or whole in the Black culture constitutes one of the major impediments to mutual understanding. Surely not all Western people are mathematicians, philosophers and scientists. The majority of people in every culture go about their activities without reflections on and thought about the ideas and principles governing their societies and the world. But there are some who define the ideas and principles governing their culture or the thinkers. We cannot separate a people from their thinkers. The question is not whether all individuals know such ideas and principles or not because there is no vote on them. In reality, such ideas and principles govern the lives of all individuals whether they accept them or not. The heresy of the Western man stems for the idea that what he does **not** know is not knowledge. What every specialist does not know in his or her own field is not knowledge even if the non-Western culture possesses that knowledge. And worse, the spirit of individualism operating in each field of specialization looks upon the whole body of the Black culture as independent parts. The Western sociologists, anthropologists, psychologists, Religious instructors, political scientists, economists, etc. believe that they belong to independent fields of knowledge quite different from physics. They do not realize that all these sciences in the West are governed by one cultural assumption: that the real is a material process in time. Since history does not fit into the rational assumptions, the experts ask if history is a science. Though the West advanced in material sciences, its religion is quite infantile. Having fragmented the whole body of knowledge and reality into independent pieces,



the machanistic intellectuals call for a mechanical relationship between the independent fields. This is the idea of "inter-disciplinary" department. It talks about the "sociology of art", the "psychology of politics", the "religion of economics", "political anthropology", etc. These do not mean anything in themselves but refer to the intrinsic relations already existing in all cultural expressions and activities. Nobody needs to study the psychology of politics to know that politics is psychology, religion, art, ethics, morals, etc. What is psycology of politics independent of political science, and what is political science as opposed to political art? The experts would find rationales to justify them and give them a false sense of independence. In the end, they ignore or destroy the philosophy of synthesis and only affirm contengent facts.

The neglect of epistemology in modern education has contributed immensely to the misunderstanding of the Black culture. The same is applicable to the Western culture too. Most of the experts and specialists do not even know the nature of reality, concepts and theories in the Black and Western cultures. They may speak about methodology but do not understand its inner logic. Research means nothing to them but observation, collection and classification of facts. There are modern techniques (computer, camera, recorder, etc) to collect and classify facts easier and faster. To interpret the facts, an appeal is made to the theories of "renowned" experts, nobel prize winners, etc. Reason has its own Church and dogmas, saints and heretics. In material sciences, the factual method may be helpful. But to understand the meaning of facts or acquire knowledge from facts, only those who have imagination, insight, thought and are capable of reflection can attain the height. It could also be that the crowds merely want facts since they cannot grasp ideas and principles. They may pursue the collection and repetition of facts but must never make claims to knowledge. For those, however, who have



interest in knowledge, much more effort is required in order to grasp the principles of understanding. The Western thinker focuses his mind on the unseen, the unobserved and the theoretically inferred entities. These are the standards with which he judges the observed facts. He argues therefore that the theoretically postulated entities act on the abstract mind, "mental substance", and the latter produces all the qualities of human experience. The Black culture begins with the world of immediate and personal experience which is a world of aesthetic which is indeterminate though the sustainer of the experienced facts.

The Black culture did not develop the science of machine, that is the technique for the conquest of Nature. The absence of this science has now been taken as the proof of "backwardness". Should religion be taken as the yard-stick of progress, the "backwardness" of the West becomes evident. From the postulated entities said to be realities in the West, one can never arrive at the existence of or a belief in a Personal God. A divine substance, as a theoretically postulated concept, destroys the meaning of religion because it has no personal relationship and can never be realized in history. As a result of that postulate the Western approach to religion is doctrinal in form. Its writings on this issue follow logical, systematic, abstract and technical order. How, for example, does the God of Israel relate to the mechanical world governed by the Laws of Nature? How does he relate to a "mental substance", that is an abstract man? The Protestants ended by believing in a Christless Christ and still follow their rationalism. Theology degenerated to polemics. The Christians also believe in God but have no philosophy of life except that of desperation. Names may be identical but the contents differ. The psychology of a people depends on their cultural beliefs, their relationship with God and the universe.

Most Black elites have adopted the Western psychological theories as the bases for the definition of the activities, behaviour, personality,



selfhood, identity, etc. of the Black people. The Western thinkers have established a closed system of man, amputated him from the top and pretend to define man within a closed system. Man's openness to God and to the whole universe was neglected because it is not scientifically observable. As a result, the abstract man or the "mental substance" loses contact with reality. The West wants to establish the knowledge of man or the partial view of him. All facts which do not conform with the arbitrary standards or concepts of science were rejected yet science is claimed to have the true and objective knowledge of man. In spite of their errors and self-deceptions, the experts pay tribute to each other and thereby prevent and resist new definitions of man. It would be fascinating to note what the African would tell the experts if he were told that his consciousness -- the vital-force of man--came from the lower region of sex. What about his creative and magical power or words? What about his power of vision and his inspiration from the higher forces? How would the Freudian psychology fit into the Black man's psychology? The African affirms that he knows psychic events, that he has precognition, that he can communicate with spirits, etc. The experts and specialists laughed at him as a "savage" with a "pre-logical" mind. Today, the Western man is speaking about telepathy, direct communication with trees and plants, precognition, etc. as if the world has never heard of them before. Have the African people been asked about their teachings on sex? Freud's consciousness sprang from sex, the sub-conscious or the unconsciousness; and for Pavlov, it arose from the conditioned reflex. Most Western people do not even realize that the Freudian theory was actually the destruction of reason which they immensely cherish. Freud was saying that they are governed by pathology not by reason. They are governed by the absurd. Would the African believe that his creative power comes from the absurd? With behaviourism, man completely lost his meaning and selfhood. The trust in the inner person disappears.



Bertrand Russel was aware of "the divergent developments in animal psychology under Thorndike and Koehler. Animals studied by Americans rush about frantically, with an incredible display of hustle and pep, and at last evolve solution out of their inner consciousness." What about the animals studied by the Black people? If those animals are not singing and dancing and arrived at the desired results intuitively and spontaneously, then they are not African animals. If psychology is the knowledge of the soul, no system of scientific psychology possesses that knowledge. The study of hormones and neurons does not mean psychology. So far, scientific psychology has ignored man's relationship to God, precognition, telepathy, etc. which constitute fields of human experience. The sum total of all these may be unknown. Inasmuch as man is open to possibilities, the African would not accept the philosophy of absurdity.

The men of science may divide man into body and soul, and believe that each of these constitutes a determinate property. As postulated concepts, the determinate property is a defined entity not a reality. Should the study of psychology be based on the existence of a determinate entity called soul, one would be studying psychology without a psyche. Since that psyche is a material substance, man becomes material entities; waves of protons and electrons void of feelings, emotions, consciousness, selfhood, freedom, etc. The psychologists become biologic mechanists. They would offer the equations and formulae of the heap of dead ideas called man but not the man of personal experience. The Western people are Orangutans, famous for the love of liberty and violence; but their theory of knowledge tells them that they are meaningless atoms. From this self-opposition and split of consciousness arose all the metaphysical and moral crisis which manifest themselves in all aspects of the "modern" Western lives. I will let the reader imagine what impact the theory would have on the psychology of the Black people. The crisis of identity is not a problem which the psychiatrists and psychologists can solve no matter how much they pretend to



readjust the individual. The individual has been amputated by his or her culture. The psychiatrists and psychoanalysts recommend love and meditation as psychic therapy but ignore the fact that this mechanical love or behaviour by prescription has no inner compulsion hence vulgar. The individual might be told that an unconscious sense of guilt blocks the artery of love and that the impediment could be removed by behavioural prescriptions. The individual believes and begins to seek salvation by babbling incoherent words and forced meditation. Modern societies have now become forums of pathological egos hence all values have been reversed. The insane are the free; the sane, the fit materials for imprisonment.

In the Black culture, man is not the product of nature but culture. The psychology of the Black people, therefore, can never ignore this thesis and its implications. Man is not a passive entity but a creator, the Black people speak about body, soul, intelligence, feelings, emotions, imagination, intellect, will, etc. These are vital forces. But these are not clear-cut and determinate properties. They are vital forces. A Western expert and specialist or his Black counterpart may send questionnaire to the Black people to indicate what they mean by soul, God, body, etc. The experts want determinate and clear-cut responses. They want specific entities that are logically coherent. But they can never get such responses in the manner they expected. God, soul, etc. are not determinate entities of rational understanding. The African might even ask his interrogator if he does not see his body as an evidence of body. The Western rationalist would conclude that the African has no knowledge of body, that is, the rational definition of body, because it is not given directly to immediate and personal experience. The experts have often indicated that the African people have no knowledge of God and "system" of religion did they mean? We see that most Western experts are confused about their own identity and confused about the identity of the Black people.



Many educated Black people feel the same way. Thus, we have confusion mingling with confusion and the result is chaos and spiritlessness. Even those who claim to adjust the mal-adjusted individual are not healthy themselves. Since the world has become spiritless, the sociologists have forbidden the definition of man by his belief because man does not exist, only his equations at best or pathology at worst. So, man is only defined by the rationales of science. Freud had his own view of man, so were Nietzsche, Marx, Pavlov, etc. None of them nor all combined could offer a knowledge of the whole and healthy man. In the light of the Black theory of man, the theories of Freud, Nietzsche, Marx, etc. could never stand. Why, however, have these theories been accepted as the psychology of the whole world? It is due to the Manchester theory of World Unity based on the exchange of raw materials and manufactured goods. The World has united economically as we already know. Therefore, the world has become One Fatherland and a Huge Market. This has further enhanced the theory of pathology because the sameness of the whole world means now the sameness of behavior, activities, tastes, experience, frustration and madness. The sociology of Big Cities is now looked upon as a universal truth. The whole world is governed by the law of Supply and Demand, and the world unity has further been strengthened because all nations use the metric systems.

Can anybody now speak about particular nations and particular culture? The system has reversed. The mechanistic intellectuals said before that one should be a particular not general. In view of the world unity, they should be saying that one should not be particular but general. The character of the world unity will not be pursued this time. Undoubtedly, the social scientists would appraise the unity and universal understanding among men. I have met individuals in the West who claim to be atheist though they study religions of other nations perhaps to see which one or ones they will choose. But the world unity void of spirit, culture, identity, personality



and personal God is profoundly absurd. Though this unity enhances the importance of the material scientists, that is, those semi-gods who work miracles, transform the world economy, conquer hunger and make people happy. But, why are nations afraid within and without in spite of material greatness and happiness? Why are groups and individuals violent? Why has authority decayed? Why have the developed nations become the centres of nervous tension? Most people would sarcastically ask what solutions I propose and the goals I advocate. It has never been the spirit of the Black culture to preach doctrines and to impose its God on others. Human beings have choices life or death. Those who choose to die may freely do so provided they do not drag others to the grave. Those whose lives are threatened by the absurd freedom of others might be compelled to seek safety at all cost. This trend of event means, from the African view point, that man has used his vital force for the weakening of the vital and divine order.

A unitary perception and feeling for reality would resolve the immense psychic upheavals and metaphysical neurosis within the individuals as macrocosms and the universe as a whole. The spirit of materialism still impedes the light of Life-force. The African never makes distinctions between himself and the world. His philosophy is a religion of self-integration. Order in the world is never perfect, but there must be personal standards to give direction to human actions. The study of the Black culture does not deal with programs. In other words, it is not concerned with what subjects one may study or teach but the spirit in which it may be studied or taught. There is no dissociation of sensibilities. There must be sympathy and non-detachment. The Black culture is a personal experience and the definition of the Black people has to conform with the nature of their beliefs.

The Black people have not been living in a static world and universe. Their conceptions of reality was not static. It has no meaning, therefore, to assert



that "Africa has changed" as if it has never been changing. It is meaningless to to define the Black people in terms of external influences, new bridges, sky-scrappers, the Western ideas, Jewish beliefs, Islamic religion, etc. These do not constitute the mental and vital constitutions of the Black people. The history of a people does not mean the narration of events but of what occurred to people. As a result, history embodies the totality of human experience, activities and beliefs. To know man as man, one must study his history not physics and chemistry, physiology and biology. These may offer the knowledge of the elements which constitute man as a physical entity but not his beleifs, convictions, conscious activities, follies, passions, desires, experiences, etc. Such terms as "traditional" and "modern" invoke erroneous image about the Black people by cutting off the Black people vertically and horizontally. Horizontally, the experts establish colonial activities in Africa as the history of the Black people. Vertically, the Asiatic world-views -- christianity and Islamism -- have been established as the metaphysics of the Black culture. The two tendencies have raised the question about the identity and reality of the Black culture. Fortunately, the problem of identity arose among the Black elites who feel uprooted from their world but never secure in the Western world. Their reason and intellect crave for the Western world while their feelings and emotions belong to their world. It is a conflict between outward appearance and basic beliefs which govern the character of a people. This state of ambivalence will exist until the Black elites realize that to have is not to be.

They can never fight with success the religion of their culture. Human beings experience everything in the light of culture. Their ideas, convictions, character, personality, etc. stem from it. The world is a cultural creation. From birth to death, human beings are moulded by their culture, and they can never throw off the fetters of their culture. With the immediate experience exists realities mediated by he historical background of human civilization. As a



result, experience could be said to be mediated not immediate. This is so because human beings are born into cultural communities with values, language, norms, codes, ethics, etc. Such communities have also historical backgrounds and values which they preserve in the present. Experience, therefore, embraces the values of the past and present epoch, and these values also have implications in the future. By educating the youths, for example, communities are creating the future at the same time. Cultures create habits and manners, aspirations and laws, possess their memories or remembrances. It is impossible, therefore, to write the history of the Black people as if it were the products of colonialism, slavery, Islamism and Christianity or to believe that the external influences have not been modified by the spirit of the Black culture. The Black people are not the empty "mental substance" of Locke that has no beliefs and ideas of its own but merely give out the impressions caused on it by lifeless entities.

Much has been written about external influences on the Black people and the impression was that the Black people were essentially created by alien influences. Little or nothing has been said about the manner the Black people modified and re-created such alien influences. The experts, for example, equate African "modern" music with the musical instruments imported from Europe. Instruments, by themselves, do not create music. In the black culture spirit or soul has employed the Western instruments and gave them the life which they did not possess. Thus, the Black culture transforms the world and sees it through its own form. Not only science but art and poetry transform the world. For the African, words conjure images and forms. These give shape and direction to things. Consequently, the African people do not wait for the Western beliefs to overwhelm them and arouse them to actions. They possess the ability to transform the Western products. Human thoughts, as cultural products, depend on the nature of experience. The dichotomy between the traditional and the modern is unreal and untrue. Human thoughts,



being culturally conditioned, do not unfathom ideas that do not already exist in experience. The so-called traditional and modern are the same single process and form of reality.

Culture is history, that is, reality is transformation but not mere process. There is unity yet diversity in cultural expressions I indicated in the early chapters that the historians have written on African history but ignored ideas. The authentic history of the Black people must be based on the Black culture hence the philosophy of the culture can never be ignored. Nobody can truly speak about the Black art independent of the Black religion. Religion, on the other hand, is not independent of the Black peoples' modes of thought. The modes of thought again are inseparable from the mystical experience and feelings. Feelings and emotions can never be separated from the moral codes and principles of political association. Tradition, modern, third world, etc. are empty semantics meant to deceive all but those who have thoughts and reflections.

The history of the Western world is a history of fragmentation or dissolution of life, selfhood and reality. Since the Greek period, especially in the Athenian culture, the fragmentation of life and culture began in the West. Reason stood alone as an autonomous thing. Religion and life were isolated from reason. Philosophy was separated from mathematical physics in Galileo's science. Myth and poetry or poetical imagination were rejected. Until today, the Western world has no philosophy to integrate all the isolated pieces of life. The Western experts have introduced the fragmentary idea into the Black culture and bluntly refuse to recognize, accept and acknowledge the truth that the Black cultural reality does not conform with the assumptions, concepts, theories and world-view of the Western world.

The study of the cultural beliefs, concepts, normative theories and cultural history of a people would cast light into the conflicts of "ideologies", that is, values among nations and help in finding the bases of national and international coexistence.







## Chapter Seventeen

## CONCLUSION

No book can truly have a conclusion hence the ideas and confictions expressed here do not constitute the end but the beginning of an inquiry into the identity of the Black people and their cultural reality. Why did the Western man invent the steam-engine and not the Black man? What are the constitutions of the minds and cultures of the Black and the Western peoples? These questions have been boiling in my mind for many years and often times I wondered why I asked them since my mind became restless and longed to find the answers. It was as if a mysterious and onward-striving force dragged me against my will. "Fate lead those who will but drag those who resist". Since I did not want to be dragged by the hair, I thought that it was feasible to walk upright and follow the route which destination had established. The inquiry has just begun. Its purpose would be to breathe a new spirit into the dull and weakened vital force, and to transfigure and transmute the tedious.

What I wanted to find out by those questions was the identity of the Black people. It appeared that a comparative ethnic psychology would facilitate the understanding of the Black people even though the comparative approach enlarged and deepened the scope of the inquiry. Two trends of thought further created more questions to me. The experts proclaimed that the Black people have changed from the traditional to the modern world. Could the change from the old to new not be more of appearance than reality? What is the nature of the Black cultural reality? The Western



thinkers believed that the world of abstractions existed and was the world of reality. I knew, however, that the hypotheses of science did not have to be true or false in order to prove successful that is, offer material power. The conventional character of the Western scientific knowledge became conspicuous from the nature of scientific concepts and its methodology. Yet, almost every "modern" thinker or expert who tried to justify scientific progress attacked "tradition", and the theorists of social change believed that without the destruction of "tradition", the "modern" conditions would not emerge. But at a closer look, it was quite evident that the West has not destroyed its tradition and that the germs of the so-called modern world were rooted in the past. Therefore, the past is not dead and it can be reborn at the touch of a genius. It was the absence of a historical and psychological background to their thought that compelled most experts to believe that their traditions have perished. This absence of a historical and a psychological background was further strengthened by the orthodoxy of the methodology which stifled imagination and spirit, and impeded every attempt to grasp reality unless as a material process in time. The Church of reason suppressed thought and initiative under the conventionalized knowledge of science. Under these conditions, it was impossible to catch a glimpse of the constitution of the minds of the Black and Western people because nothing seemed to be there but ruins, contingent facts, empirical data, etc. Change is a reality. But, in spite of change, are there no enduring values by which a people can be defined? The experts spoke about change but could not show the direction of change and the forces responsible for it. The biologic mechanism of history defended by the Western thinkers was contradictory both in principle and with reference to facts.

I was aware, however, that the arbitrary hypotheses of science yielded material success and amazed that the mind could weave all those intellectual nets that were neither things nor realities and succeeded



catching the energy in the universe. The Western science became fascinating but its religion was infantile, full of heresy and incapable of integrating human life. The experts called for observation, clarity, objective statements, etc., but nowhere could I observed in practice any exact mathematical notion. By the logical definition of a point, it was impossible to observe such an exact point in practice. Perhaps others have observed in practice exact line, point, straightness, circle, etc. in this world. But it was quite evident that though rationalism or mathematical abstraction was the basis of material power, it improverished life. So, while the Western mode of thought appeared attractive, I found its implication in the whole life repulsive. It could be that my cultural background compelled me to see the Western science in terms of the whole life. But the basic problem was to find out what, in the Western cultural experience, caused the scientific mode of thought and why it was not obtained in the Black culture. Every impression from the Western world violated my imagination and reinforced the desire to find explanations for the event.

Just as the Western mode of thought was strange to me, its insistence on the individual as the basis of value judgement came into a direct conflict with my own culture which considered the whole as the real. This individualistic mode of thought could also be related to the individual point, individual entity, individual mind, etc. In other words, as people think so they live and act. This belief compelled me to believe in another self-evident truth; that to have is not to be. Therefore, the experts who proclaim that the Black people have become Europeans because they have machines, go to European schools study Europeans ideas and consume European products, fail to understand the psychology of the Black people and the forces of culture on human beings. As a result, I discarded the definition of the Black people on the bases of alien influences. Even when I intended to base my thoughts and ideas on the facts accumulated by the experts, serious doubt arose as to their



validity. What are facts? This question plunged me deeper into uncertainty as to what the constitution of the mind of the Black people could be. I knew it was different from that of the West but could not account for the standpoints of both cultural products.

Fact did not appear to me as an entity. It could be a product of abstraction. A historian and a physicist speak about facts, but I doubted that facts could mean the same thing for both of them. Therefore, the so-called facts about the African culture became unsatisfactory to me especially due to academic disputes as to their validity. Some historians, for example, hold that the ancient Egyptians were Africans and, by this, I understand the Black people. Some hold that Egypt had a mixed population of Blacks, Whites, Asians, etc. Others hold that the population was wholly Europeans and Asians, that the Black people came there as slaves or to dance at the Courts of the Egyptians Pharaohs. The anthropologists hold that man originated from Olduvai in East Africa. The historians assert that the Black people migrated Southward from Egypt. All these conflicting theories boil down to one question. Egypt, as we know, had "advanced" civilization. Were the Black people, the Europeans or the Asiatics responsible for that civilization or all of them combined or were the Black people absent? The Western thinkers want to explain the Black culture as originally inspired by the Europeans and the Asiatics. Some Black elites claim the Black ownership of the Egyptian civilization. Other Black elites argue that some Egyptian cultural beliefs influenced the Black people, especially the Yorubas of the Western Nigeria. All these schools of thought merely argued about the migration of people and culture but ignore what, in human experience, led to the existence of culture. Similar beliefs could exist at the same time in different places without a mechanistic interpretation of culture. Such beliefs abound in the realm of mythology. The only fact I had was a problematic situation and only the analysis of this situation in terms of human experience could put me in a correct situation



from which the inquiry could be pursued. What is the factor of human experience? The duality of the Ego and the world. How do the Black and the Western cultures respond to this duality? This is the general question guiding my thought. Why did the Black and Western elites ignore or seem to ignore this question? It was due to materialistic education which destroyed the unity of selfhood, self-integration, personality and culture. Thus, a study of the Black culture can never be complete without the examination of the Western mind because the Western experts and specialists have not only defined the Black people with the concepts and theories developed in the Western culture but also believed that the Western psychology has universal validity and application to the Black people.

The examinations of the nature of experience and how different cultures approach and interpret the facts of experience reveal the differences and relationships between all cultures. In other words, the nature of reality within all cultures and the manner the owners of the culture approach it determines their beliefs, thoughts, ideas, hopes, expectations and their knowledge about God. For the Black people, reality is immediately and personally experienced and, for the West, it is indirectly experienced or inferred theoretically from "the nature of things". Consequently, the methods by which the mind must follow in order to grasp the knowledge of reality in both cultures are different.

In this work, I have examined the nature of experience, reality, individual, space, time, concepts, man, God, etc. in the Black and Western cultures. Though words are identical in almost all cultures, the meanings are not. The neglect of such distinctions between the meaning of concepts in different cultures has led to the interpretation of the Black cultural expressions with the concepts and theories developed in the West. Chaos ensued. Should the experts and specialists study the assumptions, concepts, theories, world-view, normative theory, etc. of the Black culture, then they would possess the cultural standards with which to evaluate the observed facts. Without the



knowledge of such cultural standards, the observed facts have no meaning. Factual theories derived from observed facts have no meaning too because such theories could belong to any culture and do not embody the normative theory of any particular culture. As a result, no honest criticism can be made about any culture solely on factual theory because the general assumption and standpoint of that culture are not known. The mechanistic intellectuals have however equated facts with truth and affirmed mere material process. As a result, they ignore the forms of culture, life, education, government, society, etc. This has led to the abdication of thought, imagination, patience for ideals, feelings for the whole, and the triumph of chaos, meaninglessness, intellectualism and rationalism. As a result, culture can no longer integrate the duality of experience because culture and the whole man do not exist.

The Black culture is not a material science but the art of living, of self-integration and self-expression. The Black culture aims at the world-solution, that is, the solution to the antimonies of human experience. The Black culture does not rest on the world of physics but of history. History, in this context, is not the narration of events but the knowledge of what man experiences and what happened to man. Culture creates tools but all these are at the service of supreme ideals not ends in themselves. The distinction between the Black and Western cultures depend on the nature of the world in which each exists. It is a distinction between personal and impersonal reality. All the impersonal theories of the Western psychology (the theory of the "mental substance" or "windowless monad"), individualism, etc. have no relevance to the Black cultural view of man.

The understanding of the nature of reality in the Black and Western culture and how this reality is realized in history will enable one to pursue a critical study of comparative culture. What are the implications of the Black cultural reality in future politics and civilization? This question will be examined



at a future date. One of the problems which have arisen from this inquiry is the nature of the African Theology. J. S. Mbiti has raised important ideas in his works dealing with the African Theology. In terms of the Christian ethics and morals, the Black people have no complaints. Any writing or thought about the African Theology cannot ignore the question: What is the purpose of religion? J. S. Mbiti realized the conflicts between the African and Christian (Jewish and Asiatic) world-views and, apparently, he advocated the subordination of the Black cultural world view to that of the Jewish. The Christian philosophy and theology seemed to have been squabbles over the characterization of the infinite in terms of finitude. In the case of the Black culture, the question should be: What does Christianity mean in terms of the Black cultural experience not vice versa. Christianity cannot exist in a vacuum but in a cultural world. Without this, Christianity would remain a matter of belief but cannot shape the minds and lives of a people.

This inquiry constitutes the basis for further studies into the identity of the Black people and their cultural expressions. The Black culture has its own character, world-view, concepts, theory of knowledge, philosophy, religion, art, history, normative theory, political and legal doctrines. etc. All these stem from the general assumptions that force is the nature of all things and of reality. Even if the readers disagree with the conclusions, they can never disagree with the questions that give birth to these reflections.

One of the most important lessons to learn from this inquiry is the Black cultural mode of thought. Certain modes of thought can aid or impede the understanding of the Black culture. The analytic dualistic and rationalistic mode of thought must be rejected, not only because it does not conform with the nature of the Black cultural reality but because the present state of science (the subatomic physics) declares it unsuitable for the study of reality. It is the rationalistic and analytic mode of thought which established that reality must be fragmented into subjective and objective. It has compelled the experts



in African culture to affirm "differences" between the Black nations and ignore the unity of cultural ideas, beliefs and principles. The differences are merely variations of the same religious beliefs, world-view, theory of knowledge, etc. The discovery of unity in apparently isolated facts constitutes an authentic knowledge. The dualistic, analytic and and rationalistic modes of thought do not aid the understanding of reality.

The Black culture and the contemporary world rest on the eternal present, in a four-dimensional continuum where what we normally call present, past and future are the products of the human consciousness gliding backward and forward on the eternal present. In this aesthetic continuum, we cannot discern an individual with clarity. Rather, we have a unity of events. What are the implications of the past and the future as being already in the eternal present? The knowledge of the "future", intuition, precognition, telepathy, etc. are realities within this context. But, with what language can one express the new consciousness? The dualistic mode of thought and the logic of science cannot grasp or express it. No wonder the African people had to appeal to "religious" terms, to their magical power of words, to symbolisms and incantations, etc. The invalidity of the dualistic mode of thought and knowledge means also that the classifications of reality into material and spiritual, leftist, and rightist, etc. are false. History does not admit of such dualities.

The Black cultural unity establishes a unitary mode of thought by affirming that the whole is the real and by seeing the individual in the light of the whole. This mode of thought stems from a cultural view of the universe which proclaims the solidarity of Life. This cultural view of reality would introduce life, order, harmony in the intellectual and moral chaos of materialism and rationalism. The need for order and harmony, the integration of all faculties, tendencies and human selfhood require a new mode of thought. Science may offer material power, but the principles which would organize human communities



depend on religious ideals not on the analysis of empirical facts.

Instead of viewing the African nations as isolated entities, each different from the other as the dualistic and analytic mode of thought suggests, all the Black communities have to be seen as a common but a universal process within a living universe of vital force. We must see within the visible and all individuals an invisible and universal reality. Within the nature of reality, life and the universe; all frontiers vanish. Thus, we have a universe of aesthetic continuum full of life and activities. What we term individual entities are but the notes of the universal rhythm and harmony. Thus, we must see unity in diversity; continuity in change. What we call traditional and modernity, Middle and Modern Ages, etc. are intellectual pegs fixed on the dynamic ocean of life which is One. Once the above concepts are regarded as fixed and as things, one distorts the unity of reality. Therefore, intuition and imagination must go beyond the analytic and dualistic mode of thought to see things as events where the visible and invisible coexist as one reality.

Any intelligible order implies the notions of unity and diversity and both terms imply each other. Rationalism denied diversity, and empiricism; unity. Any form of unity without diversity offers a static identity. In the reality of life and in the nature of things which imply relatedness, identity or unity without diversity is a pure abstraction. The absence of unity in diversity breeds chaos. The unitary mode of thought suggested by the cultural view of the universe should not be confused with the static order or rationalism. Rather, it is a unity of process and form arising from diverse structures. As a result, speaking about the Black people in "general" does not violate reality but strengthens and vivifies it.

A unitary mode of thought denies static unity and isolated individuals. It is preserved through the growth and development of forms which the magic power of words accomplishes. Thus, effective ideas are those that conform with process and create form to guide process otherwise they inhibit human development. The



unitary mode of thought denies the theory of individualism in favour of collective view of human societies. Permanence in the universal process is not forever. In other words, "no condition in life is permanent". This is due to the absence of static permanence. This view of thought denies the immortality of individuals but of collective life. It is the unitary mode of thought and the awareness of the relatedness of all individuals that create personality that is common to all. We cannot call for unity without a unitary mode of thought and feeling. The implications of the nature of the unitary man, the cultural universe and man's relationship with God in the realm of politics would require special examination.



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